

Rev A. Boston

THE
SCRIPTURAL INTERPRETER.

VOL. VII NOV. AND DEC. 1836. [Nos. V. & VI.]

CONTENTS.

The Laws of Moses, (<i>continued</i>),	- - - -	210
History of the Creation of Woman,	- - - -	227
Exposition of Ecclesiastes xi. 7—xii. 7,	- - - -	230
The design and contents of the Epistle to the Romans,		236
The Laws of Moses, (<i>concluded</i>),	- - - -	255
Translation and Exposition,—Matt. xxiv. 1—51,	- - - -	271
Martin Luther's version of the Scriptures,	- - - -	283
Concluding Remarks,	- - - -	285

B O S T O N :
PUBLISHED BY OTIS, BROADERS & CO.,
147 Washington Street.
1836.

CURRENT PERIODICALS.

Foster's reprint of the four Quarterlies, embracing the Edinburgh, London Quarterly, Foreign Quarterly, and Westminster Reviews. \$8,00.

'As organs of sound criticism, as repositories of literary reference and scientific information, these Reviews continue unrivalled, and are sought after and read, not only in Great Britain, but in every court and nation on the European Continent. They are acknowledged to be the most interesting of all European Periodical works.'—*Boston Gazette*.

Blackwood's Magazine, edited by Prof. Wilson. Monthly. \$5,00.

'Blackwood is one of the oldest, and decidedly the strongest and ablest Magazine in the world, its character is too well known to be reckoned any where below the first and highest standard of Periodical Literature.'—*New York State Gazette*.

The Metropolitan Magazine, edited by Capt. Marryatt. Monthly. \$4,00.

'The Metropolitan need not acknowledge an inferiority, within its peculiar field of enterprize, to any monthly in Europe or America.'—*L. I. Star*.

Waldie's Select Circulating Library. Weekly. 5,00. Furnishing the best of the current publications of the day, judiciously, selected, and printed in excellent style.

American Monthly Magazine. \$5,00.

Knickerbocker, or New York Monthly. \$5,00.

Annals of Education. Monthly. \$3,00.

North American Review. Quarterly. \$5,00.

American Quarterly Review. " \$5,00.

Littell's Museum of Foreign Literature. Monthly. \$6, 00.

Christian Examiner. (Unitarian.) \$4,00.

Naval Magazine. \$3,00.

New York Quarterly Magazine. \$3,00.

American Jurist and Law Magazine. Quarterly. \$5,00.

Law Library, comprising reprints of the most valuable new English Works. Monthly. \$10,00.

American Journal of Medical Science. Quarterly. \$5,00.

Johnson's Medico Chirurgical Review. Quarterly. \$5,00.

Select Medical Library and Eclectic Journal of Medicine, Edited by Dr John Bell. Monthly. 10,00.

Boston Medical and Surgical Journal. Weekly. \$3,00.

Mechanics' Magazine. Monthly. \$3,00.

Journal of the Franklin Institute. Monthly. \$5,00.

Silliman's Journal of Science and Art. Quarterly. \$6,00.

Lady's Book, with Engravings of Fashions, &c. Monthly. \$3,00.

Family Magazine of Useful Knowledge. Embellished with several hundred engravings. This is the cheapest Periodical in the world, its circulation is now upwards of 20,000. Monthly. \$1,50.

New York Mirror. Weekly. \$5,00.

Foster's Cabinet Miscellany. Weekly. \$5,00.

Persons at a distance by forwarding amount of subscription to the work they wish, will have it regularly sent them.

OTIS, BROADERS, & CO. 147 Washington St.

edged only the five books of Moses as of divine authority, and these they interpreted literally, not finding in them either a resurrection or the immortality of the soul. (Acts xxiii. 8.) Thus they performed the duties enjoined in the Law only for a temporal reward, and gave themselves up much to temporal pleasures. They had little concord among themselves and but small authority among the people. Their number was not great, but they were the chief of the nation, and even many of them were priests. The Pharisees joined the traditions of their fathers to the text of the Law. These were preserved unwritten, and though the doctrines they maintained were good at the bottom, a great many superstitions were mixed with them. The Pharisees were more numerous and had greater influence with the people than the Sadducees. They lived in the midst of the world, in great amity with each other, leading an outwardly plain and strict life, but were in reality ambitious and covetous. They prided themselves upon their great exactness in the outward observance of the Law. They gave tithes of the smallest herbs, as well as of the largest fruits. They took great care in washing themselves, their cups, their plate and all their furniture. They fasted often, many of them twice a week—on Monday and Thursday.

2. *Sit in Moses' seat.* This of course is not to be understood as implying that the Pharisees held any divine appointment as the successors of Moses. They stood in his place as teachers;—they expounded the law.

3. The first part of this verse contains a general precept, and is to be so interpreted. The Pharisees might give erroneous expositions of the Law, and certainly did annul many of its wisest precepts by their traditions. (Chap. xv. 3.) But generally they gave good lessons, though they set a very poor example.

4. There may be an allusion here to beasts of burden. These, men are wont to load with their packs, and then with some care and interest to steady the burden with the tip of the finger; but the Pharisees did not trouble themselves even so little as to do this.

CURRENT PERIODICALS.

Foster's reprint of the four Quarterlies, embracing the Edinburgh, London Quarterly, Foreign Quarterly, and Westminster Reviews. \$8,00.

'As organs of sound criticism, as repositories of literary reference and scientific information, these Reviews continue unrivalled, and are sought after and read, not only in Great Britain, but in every court and nation on the European Continent. They are acknowledged to be the most interesting of all European Periodical works.'—*Boston Gazette*.

Blackwood's Magazine, edited by Prof. Wilson. Monthly. \$5,00.

'Blackwood is one of the oldest, and decidedly the strongest and ablest Magazine in the world, its character is too well known to be reckoned any where below the first and highest standard of Periodical Literature.'—*New York State Gazette*.

The Metropolitan Magazine, edited by Capt. Marryatt. Monthly. \$4,00.

'The Metropolitan need not acknowledge an inferiority, within its peculiar field of enterprize, to any monthly in Europe or America.'—*L. I. Star*.

Waldie's Select Circulating Library. Weekly. 5,00. Furnishing the best of the current publications of the day, judiciously, selected, and printed in excellent style.

American Monthly Magazine. \$5,00.

Knickerbocker, or New York Monthly. \$5,00.

Annals of Education. Monthly. \$3,00.

North American Review. Quarterly. \$5,00.

American Quarterly Review. " \$5,00.

Littell's Museum of Foreign Literature. Monthly. \$6, 00.

Christian Examiner. (Unitarian.) \$4,00.

Naval Magazine. \$3,00.

New York Quarterly Magazine. \$3,00.

American Jurist and Law Magazine. Quarterly: \$5,00.

Law Library, comprising reprints of the most valuable new English Works. Monthly. \$10,00.

American Journal of Medical Science. Quarterly. \$5,00

Johnson's Medico Chirurgical Review. Quarterly. \$5,00.

Select Medical Library and Eclectic Journal of Medicine, Edited by Dr John Bell. Monthly. 10,00.

Boston Medical and Surgical Journal. Weekly. \$3,00.

Mechanics' Magazine. Monthly. \$3,00.

Journal of the Franklin Institute. Monthly. \$5,00.

Silliman's Journal of Science and Art. Quarterly. \$6,00.

Lady's Book, with Engravings of Fashions, &c. Monthly. \$3,00.

Family Magazine of Useful Knowledge. Embellished with several hundred engravings. This is the cheapest Periodical in the world, its circulation is now upwards of 20,000. Monthly. \$1,50.

New York Mirror. Weekly. \$5,00.

Foster's Cabinet Miscellany. Weekly. \$5,00,

Persons at a distance by forwarding amount of subscription to the work they wish, will have it regularly sent them.

OTIS, BROADERS, & CO, 147 Washington St.

edged only the five books of Moses as of divine authority, and these they interpreted literally, not finding in them either a resurrection or the immortality of the soul. (Acts xxiii. 8.) Thus they performed the duties enjoined in the Law only for a temporal reward, and gave themselves up much to temporal pleasures. They had little concord among themselves and but small authority among the people. Their number was not great, but they were the chief of the nation, and even many of them were priests. The Pharisees joined the traditions of their fathers to the text of the Law. These were preserved unwritten, and though the doctrines they maintained were good at the bottom, a great many superstitions were mixed with them. The Pharisees were more numerous and had greater influence with the people than the Sadducees. They lived in the midst of the world, in great amity with each other, leading an outwardly plain and strict life, but were in reality ambitious and covetous. They prided themselves upon their great exactness in the outward observance of the Law. They gave tithes of the smallest herbs, as well as of the largest fruits. They took great care in washing themselves, their cups, their plate and all their furniture. They fasted often, many of them twice a week—on Monday and Thursday.

2. *Sit in Moses' seat.* This of course is not to be understood as implying that the Pharisees held any divine appointment as the successors of Moses. They stood in his place as teachers;—they expounded the law.

3. The first part of this verse contains a general precept, and is to be so interpreted. The Pharisees might give erroneous expositions of the Law, and certainly did annul many of its wisest precepts by their traditions. (Chap. xv. 3.) But generally they gave good lessons, though they set a very poor example.

4. There may be an allusion here to beasts of burden. These, men are wont to load with their packs, and then with some care and interest to steady the burden with the tip of the finger; but the Pharisees did not trouble themselves even so little as to do this.

5. And yet supposing there was kindness or virtue in any of their works, even this possible merit must be taken from them, as the motive which calls them forth is nothing but vanity.

Their phylacteries. These were scraps of parchment containing passages of the law fastened upon the forehead and left arm. These were used from a literal interpretation of Deut. vi. 8. They were designed to answer a double purpose. First to keep the law in the memory, and second to serve as charms or amulets to keep off demons. There was then a formality in their use, and hypocrisy made the error worse when the parchment was made large and wide as if to contain many precepts.

The borders of their garments. These were fringes or tufts of twisted thread or silk, which the Jews were ordered to wear upon the corners of their garments to distinguish them from other people. Numb. xv. 38. The love of show would lead to the making of long garments, showily decorated with this appurtenance. Mark xii. 38. Luke xx. 46.

Hypocrisy was their ruling sin, and it made its appearance every where.

Uppermost rooms. This, though not a good translation of the original, conveys the idea. The Pharisees sought for the most honorable places at the top of the table (See Josephus, Antiq. 15, 2, 4.)

Chief seats in the Synagogues. It was the most ancient custom in the Jewish synagogues that those who were engaged in the offices of instruction should occupy the seats indiscriminately, but pride had crept in as every where else, and those who had gained a reputation for wealth, place or learning, took the liberty of sitting with their backs to the desk and their faces towards the people. The Greek *proedria* refers to the same practice. In the writings of the Jewish Rabbis there are some decisions upon the allotment of places. (Vitranga de Synag. Vet.)

7. *Greetings in the markets.* Loud and pompous salutations with embracings, apparently expressive of high esteem, in all the public places.

Rabbi. There was of course nothing in the name *Master* itself, which should lead to a prohibition of its use, but it had become so abused by pride and superstition that an humble Christian should not use, much less envy it.

8. *Master.* Many MSS. give the word meaning *teacher* instead of *Master*, and most of the critics prefer it.

9. *Do not call—father.* Call no one of your human teachers *Father*, as you do when by following any noted Rabbi you permit yourselves to be called the sons of the sage. There is only one Supreme Author of true religion, and that is your Father in Heaven, and there is but one Teacher or Master, and that is not Peter, or John, but the Messiah.

14. I follow Griesbach in transposing this verse. Jesus is here understood as apostrophizing the Scribes, who were not present, at least we are not told that they were. Under a show of sanctity, and with the pretensions of devotion, they did not scruple in the settlement of estates to exact the portion even of widows, who it would seem should have been treated with peculiar kindness. The sin itself deserved a severe punishment, and the hypocrisy in which it is veiled but aggravated the condemnation.

13. *Shut up, &c.* This may have a general or a particular meaning. The Pharisees wasted their time and that of the people in idle discussions and unprofitable questions, instead of teaching and practising the great duties of piety and charity. Or they resisted the religion which Jesus preached and prejudiced the people against it, so that if they were disposed to receive it, they could not profess it.

15. *One proselyte.* There were several kinds of proselytes (See Schleusner's Lexicon.) In general a proselyte was one who having been born a gentile had been circumcised and had subjected himself to the Laws of Moses. It was indeed a small thing to gain, but the zeal which was expended in attaining one was extravagant. (See Josephus, Antiq. 20, 2.)

A child of hell. A Hebrew phrase meaning one worthy of hell, as 'a son of perdition'—'a son of death'—'a son of stripes.' (1 Sam. xx. 31, 2 Sam. xii. 5, Deut. xxv. 2.)

16. *Whosoever shall swear &c.* The Jews divided oaths

into two kinds, the greater, those sworn by God and by any thing offered to him; and the lesser, those sworn by the temple, the altar &c.

The gold. Not the decorations of the temple, but the gifts within it.

He is bound—to fulfill his agreement.

22. The Jews were required to swear by the name of Jehovah (Deut. vi. 13, x. 20) This was considered by them obligatory, while they pretended that they might still retain some of the efficacy without any of the obligation of an oath, by using objects consecrated to his service. Jesus exposes to them the wickedness and the idleness of such a distinction.

23. *Pay tithe.* The original word is of Alexandrine origin and properly signifies to take tithe, but it here signifies to pay tithe, as in Luke xi. 42, xviii. 12. Gen. xxviii. 22. The tithe or tenth part of the produce of the field was required by the Law for the support of the Levitical priesthood and the relief of the stranger, the fatherless and the widow. The Pharisees had as they thought improved upon the Law and taxed garden herbs likewise. Jesus does not blame them for doing this, but for neglecting more important matters in their pretended regard for it. (Luke vi. 42.)

¶ *Dill.* Our Translators mistook the original word from its similar appearance and sound for the English *anise*.

24. *Strain out.* It is singular that the phrase *strain at* in our Common Version, which appeared first I believe in Archbishop Parker's Bible as an error of the press, should have been so long perpetuated. Gnats swarm in the East in wine vessels, and as Wetstein says, are even bred in them; hence the Jews strained their wine both from cleanliness and from religious scruples.

A camel. This whole verse has been the occasion of several very silly remarks among commentators. Some have tried to change the *camel* into a *cable* or a *beetle*. But there is no difficulty in the passage. The largest and the smallest animals are selected, in order to make the antithesis more complete.

25. They were very careful to keep the outside of their

dishes clean, but they cared not if their contents were improper, or dishonestly obtained, or intemperately used.

27. *Whitened sepulchres.* See Deut. xxvii. 2. Amos ii. 1.

29. *Ye build.* Or rather ye repair.

31. You show that you are true sons of those who killed the prophets, for even now you meditate my death.

32. Go on to imitate the example of your fathers.

35. The conjunction here is significant of the event. It is what is called by grammarians *ina ekbatikos*. The consequence of your conduct will be, *that* upon you will come &c. Your punishment, at the destruction of Jerusalem, will be so great, that it will seem like the retribution for all the sins of your fathers.

Zacharias. It is hard to say who this Zacharias was. The most probable opinion is that of Kuinoel, that it was the Zechariah mentioned in 2 Chron. xxiv. 21. But he was the son of Jehoiada. A reasonable solution offers itself in the probable fact that Jehoiada and Barachias were the two names of one and the same person, which was very common among the Jews. Jesus then includes all the murders of good men, within the first and the last mentioned in the Old Testament.

36. *All these things shall come &c.* Wetstein says—'It may justly aggravate the guilt of a criminal if, though he have seen a long series of misdeeds punished, yet even has not thus suffered himself to be deterred from similar delinquencies; and this, as it evinces a most incorrigible mind, so it is worthy of *severer* punishment.' Josephus says that 'the Jews permitted no kind of wickedness to be peculiar to those who had preceded them, but had carefully imitated, and even exceeded, all the most atrocious deeds of their ancestors.'

37. *Gathered as a bird.* A very beautiful figure, signifying protection and affection. (Deut. xxxii. 2.) How faithfully does it describe the kind and watchful and untiring care by which Jesus sought to avert the doom which was hanging over his ancient city, from the heads of all who would embrace his religion.

38. *Dwelling.* This may mean the whole city, or only

the temple. Josephus has given us the details of those awful calamities which destroyed that noble edifice, and in his narration the words of the Savior find their faithful commentary.

39. *Ye shall not see me &c.* The probable meaning is— I shall not again enter your temple until I enter it as a conqueror. Ye shall not see me who am now a teacher, till you are forced to acknowledge me as the Messiah.

THE LAWS OF MOSES.

(Continued.)

CHAP. V. CRIMINAL LAW.

This chapter is divided into three sections, in which crimes will be considered in their various relations.

- I. *Crimes against God.*
- II. *Crimes against man.*
- III. *Crimes against property.*

I. *Crimes against God.*

It was observed in the first chapter that Moses had two grand objects in view in his legislation, viz. the support of the worship of the one true God, and the suppression of all Idolatry. On this foundation all his laws rested. By the suppression of Polytheism and the earnest worship of one God were the Hebrew people to become more wise, prosperous, and happy, than all their surrounding neighbors. The whole real property

of the nation was regarded as the especial gift of the Almighty, no less than every Jew whom he had brought up out of Egypt with a 'strong hand and an outstretched arm.' God is often spoken of as the peculiar ruler and guardian of the nation, and as such all owed him a just and natural allegiance. But since many Polytheists might from time to time arise, who could not assent to the proposition that there 'is no God besides Jehovah,' Moses grounds that allegiance to him not on the truth, which he every where taught, that *there is but one God*, but upon their *gratitude* for the deliverance Jehovah had wrought, and their *fidelity* to the promise they had made to serve him forever. By this means was the Law prevented from oppressing the consciences of such as were not believers in the simple unity of God. A man might think there were *many* Gods; but, so long as he committed no *overt acts* in their service, nor departed from the worship of Jehovah, he was not amenable to the Law against Idolatry.

1. The highest offence which the Laws of Moses recognised was Idolatry. Against this severe Laws were enacted. To worship another God was *High Treason* against Jehovah. But here two things are to be separated which are sometimes confounded, viz. the worship of *another God*, and that of *an image*. The latter does not necessarily imply the worship of another God, for men might wish to aid their devotions by an image made in the imaginary likeness of Jehovah himself. This was frequently the case, both during the life of Moses and subsequently, e. g. Aaron made a golden calf for his countrymen to worship, but he probably meant only an image of the God who had brought

them out of Egypt, i. e. a sensual image of Jehovah.* Image worship was carried on during the days of Joshua, though we are told that the people went not after strange Gods, so long as he lived.† The grandson of Moses, as some think, was the first image-priest.‡ We find Images were frequently erected out of gratitude to the Almighty.

Image worship was an high crime, but it did not constitute high treason: it was however strictly forbidden.§ The tendency to Idolatry at that time, was so powerful, that only the sternest legislation could withstand it.

'The main object of the last chapters of Deuteronomy is to warn the people of Idolatry, and to this effect are the blessings and curses pronounced upon the worshippers of Jehovah and of 'strange Gods.'|| The punishment of Idolatry was *death*; an Idolater was to be stoned. But here it must be remembered, Idolatry consisted in *overt acts*, not in *opinions* and *sentiments*. This punishment may be thought unreasonably severe, for 'we know that an Idol is nothing,' but when we consider the monstrous crimes, the degrading superstitions, and mournful misery which Polytheism has brought into the world, examples of which were all around them, we can scarcely consider a remedy too powerful for so fearful a disease. We can but imperfectly conceive of the horrors of Idolatry; the men of Moses' time felt them.

* Exod. xxvii. 4, 5.

† Compare Judges ii. 6—11, and Josh. xvii.—xviii.

‡ Judges xviii. xvii. viii. vi.

§ Exod. xx. 4—6. Levit. xix. 4, xxvi. 1.

|| Deut. xxvii. and xxviii. xxxii. Levit. xxvi.

When a city was wholly given to Idolatry it was considered as in a state of rebellion, and was dealt with according to the Laws of war. The inhabitants and cattle were to be put to death. The city was to be rased to its foundation, and the spot it once covered was considered accursed forever.* Probably, however, this Law was never put in execution, the keen desire of the nation for strange Gods moved them with compassion towards idolatrous cities. But the Israelites themselves found the mournful truth of the divine denunciations against Idolatry, when they lamented their sins in a foreign land.

A Prophet who attempted to seduce others to the worship of strange Gods was condemned to be stoned;† even his friends were required to turn informers against him, and in all other cases Moses looks upon informers as odious. All idolatrous ceremonies, however innocent in themselves, were strictly forbidden: this accounts for many striking, and apparently unmeaning enactments, which will be noticed in their proper place.

Human sacrifices formed no small part of the ancient idolatrous worship. Revolting as the practice may appear, and unnatural and impossible as it seems, it yet once prevailed in all the most civilized states of antiquity. The wise Egyptian, the polished Greek, and the humane Roman all had their human sacrifices. The Indians—but more examples are unnecessary. Moses sternly forbids so odious a crime. A parent who bound his son to a Moloch was to be stoned upon

* Deut. xii. 13—19.

† Deut. xiii. 2—12.

the spot: not even foreigners were to be allowed in so unnatural a custom.* Michaelis thinks that any man who caught another in so nefarious an act was bound to stone him immediately, 'without judge or jury,' but this conclusion may certainly be doubted.†

The Laws forbid various other idolatrous practices, which were common among the Canaanites, e. g.,

1. The making of images of strange Gods, already noticed.‡

2. Adoration of idolatrous images. The common manner of adoration in the East was to fall down upon the face before the image; this was Idolatry and was a capital offence.§ To fall down before a man was only a mark of profound respect, and no crime.

3. To have altars or groves dedicated to Idols. All such vestiges of idolatry were to be destroyed from the land when the Israelites entered it. Statues and altars of false Gods were to be destroyed, and even the materials they were made of were deemed unclean.||

4. All sacrifice to such Gods was also forbidden. To prevent this, while the Jews were in the wilderness they were forbidden to kill an ox, sheep or goat, except as an offering to Jehovah, (where only a small part was burnt upon the altar) and to make an offering in any spot besides the appointed place of sacrifice.¶

* Deut. xviii. 10. Levit. xviii. 21, xx. 2.

† Human sacrifices are forbidden in the following places, viz : Deut. xii. 30, and xviii. 10. Levit. xx. and xviii.

‡ Deut. xxvii. 18.

§ Exod. xx. 5. xxxiv. 14, Deut. iv. 19.

|| Exod. xxxiv. 13, Deut. vii. 5. xii. 3, 25, 26.

¶ Levit. xvii. 1—7. Deut. xii. 15—22.

5. Jews were forbidden to eat of a sacrifice which others had offered unto idols. This prohibition however did not extend to any food taken as spoil in war, or purchased in the market. Daniel would not have violated the Law of Moses had he eaten the food which king Nebuchadnezzar sent him, though it had been offered unto idols.*

6. To eat or drink blood was likewise forbidden as savoring of idolatry, for the blood, 'wherein is the life' was esteemed sacred.† The punishment for this offence was banishment.

7. To prophecy in the name of a strange God, or to dedicate one's self to an idol was a capital offence.‡

8. Prostitution in honor of a false God was forbidden in the same manner.§

9. Imitation of the idolatrous forms of the Canaanites was also a crime. To this are to be referred Laws e. g. which forbid 'to mar the corners' of one's 'beard'—to sow a field with mixed grain, and to wear a linsey-woolsey coat.¶

10. Working on the Sabbath was a sin against God, and might be a mark of idolatry or otherwise as the accompanying circumstances would indicate. Michaelis thinks this violation of the Sabbath was a capital offence only when it was evidently the design of the

* Exod. xxxiv. 19. Dan. i. 1 Cor. x. 14—23.

† Levit. iii. 17. vii. 26, 27. xvii. 10—14. xix. 26. Deut. xii. 16, 23, 24. xv. 23.

‡ Levit. xix. 28

§ Deut. xxiii. 19.

|| Levit. xix. 27, Herodotus lib. iii. 8.

¶ Deut. xii. 29—31. Levit. xix. 19, 27, 28, 26.

criminal to 'pour contempt on the religion and Law.'[†]

11. To neglect circumcision, eating the Paschal lamb, or to undergo the prescribed purifications, and to imitate the sacred incense, were all considered indications of idolatry and were treated accordingly.* These Laws have the appearance of great severity, but the lenient spirit Moses infused into the Laws, with the numerous restrictions in their application softened their asperity in a great degree.

II. *Blasphemy.*

During the residence in the wilderness, 'the son of an Israelitish woman' blasphemed the name of the Lord, and cursed,' which gave occasion to the Law against blasphemy. This punishment was stoning to death.† Some moderns, and Josephus and Philo among the ancients, have understood Moses to forbid speaking evil of the 'alleged Gods' of other nations, but the words of the Law do not seem to bear out such a conclusion,‡ and Moses himself sometimes speaks contemptuously of false Gods.§ The Jews afterwards understood Moses to forbid pronouncing the name of the Deity.

III. *False Prophets.*

There were two ways of determining that a prophet was false, and a pretender. If he prophesied in the name, and by the alleged authority of any 'strange God,' or if his predictions were fulfilled at the appoint-

* Numb. ix. 9—14. xix. 20. Levit. vii. 20, 21. 23—27. Exod. xxx. 38.

† Levit. xxiv. 10—14.

‡ Exod. xxii. 28. Levit. xxiv. 15.

§ Deut. vii. 26. xxvii. 15. xxix. 18, xxxii. 16, 17.

ed time. If any one pretended inspiration from any but Jehovah, they were not to wait for the accidental fulfillment of his prediction, but he was to be stoned.* This was a necessary rule, for such deceivers might arise among an ignorant people, and deceive many. If one spoke in the name of the true God, he was protected until the failure of his predictions proved the deceitfulness of his character. Moses always wished to encourage prophets and teachers, by no means wishing to arrogate these offices to himself. On one occasion Joshua came and informed him that 'Eldad and Medad do prophesy,' and said, 'My Lord Moses, forbid them.' But the magnanimous prophet of Mount Sinai replied, 'Would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.'†

IV. *Incantation and Divination.*

Enchanters and diviners are of very remote origin. Joseph found contemporaries of this character in Egypt, where they were held in high honor, and subsequently attempted to rival the miracles of Moses. Jannes and Jambres are said to have been the chief of these.‡ Astrologers too were common, and men who pretended intercourse with the spirits of the dead, whom they pretended to bring back from their graves. They are mentioned in the same passage with enchanters.|| They placed themselves out of sight, and then uttered the prediction, sometimes in a low muttering voice,

* Deut. xii. 2—6. xviii. 20—22.

† Numb. xi 25—29.

‡ Jablonski, op. p. 401. Eichhorn's Rep. xiii. 18.

|| Deut. xviii. 11.

and sometimes *peeping* in the shrill tones of a young bird.* Others *divined* by means of clouds, serpents, and the bodies of animals. All these kinds of divination Moses forbade. To be a diviner, or to consult one was a capital offence. Other kinds of divination are often alluded to by the sacred writers; but since Moses never mentioned them, they need not be noticed in this place.†

V. *Perjury.*

This was esteemed a crime against God, to whom the punishment is left; the magistrate did not inflict it. To violate a solemn oath was esteemed an offence too great to be punished by the hand of human law. It was '*the Lord who will not hold him guiltless, who taketh his name in vain.*' The Romans looked upon oaths in the same light.‡ Oaths violated under certain circumstances however required an expiatory offering; e. g. if one did not tell the *whole truth* in a judicial trial, when he was called upon to testify, if he had denied a well-founded accusation, or denied having received a pledge which had actually been confided to him. Rash vows too were to be atoned for by some expiatory offering, which was probably regarded as a civil punishment.||

II. *Crimes against man.*

1. *The wilful murder* of a man has always been esteemed a most heinous felony. The Law of Moses al-

* 1 Sam. viii. 19, xix. 3, xxix. 4.

† Other Laws upon this subject are found in Levit. xix. 26, xx. 6, 23—27. Deut. xviii. 9—12. Exod. xxii. 17.

‡ Cicero de Legibus ii. 15. A. Gellius N. A. vii. 18.

|| Exod. xx. 7, 16. Levit. v. 1, vi. 1—4. Deut. xix. 19.

ways places a high value upon human life, and consequently enacted a stern punishment for the murderer. 'Whoso sheddeth man's blood, by man shall his blood be shed,' was the precept given to Noah, and Moses explicitly commands the Israelites to take 'no satisfaction for the life of a murderer, who is guilty of death, but he shall be surely put to death * * * for the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.*'

The crime of murder admits of three modifications; if it is *wilful*, or committed through *carelessness*, or merely by *accident*. Only the first of these was a capital offence by the Law of Moses.

1 The characteristics of this great offence are distinctly set forth in the Hebrew Law,† when the crime proceeded from *hatred* or previous enmity, or from 'thirst after his blood', it was accounted wilful murder. So too if one laid in wait for another and used any stratagem, it was considered proof of design, of 'intent to kill.' For this offence the punishment was death; no pecuniary ransom could free the culprit: 'life for life' was the precept in such cases.

2 The punishment of *manslaughter*, as it is called in our laws, when a man is killed 'without malice aforethought,' is not prescribed by the Law of Moses. Some suppose it was a capital offence; others that the merciful spirit of the Lawgiver interposed and gave some lighter punishment to the offender. The spirit of the Law in this regard, is well illustrated by the

* Numb. xxxv. 31—34. Gen. ix. 6.

† Numb. xxxv. 20—21. Deut. xix. 11. Exod. xxi. 14.

and sometimes *peeping* in the shrill tones of a young bird.* Others *divined* by means of clouds, serpents, and the bodies of animals. All these kinds of divination Moses forbade. To be a diviner, or to consult one was a capital offence. Other kinds of divination are often alluded to by the sacred writers; but since Moses never mentioned them, they need not be noticed in this place.†

V. *Perjury.*

This was esteemed a crime against God, to whom the punishment is left; the magistrate did not inflict it. To violate a solemn oath was esteemed an offence too great to be punished by the hand of human law. It was '*the Lord who will not hold him guiltless, who taketh his name in vain.*' The Romans looked upon oaths in the same light.‡ Oaths violated under certain circumstances however required an expiatory offering; e. g. if one did not tell the *whole truth* in a judicial trial, when he was called upon to testify, if he had denied a well-founded accusation, or denied having received a pledge which had actually been confided to him. Rash vows too were to be atoned for by some expiatory offering, which was probably regarded as a civil punishment.||

II. *Crimes against man.*

1. *The wilful murder of a man* has always been esteemed a most heinous felony. The Law of Moses al-

* 1 Sam. viii. 19, xix. 3, xxix. 4.

† Other Laws upon this subject are found in Levit. xix. 26, xx. 6, 23—27. Deut. xviii. 9—12. Exod. xxii. 17.

‡ Cicero de Legibus ii. 15. A. Gellius N. A. vii. 18.

|| Exod. xx. 7, 16. Levit. v. 1, vi. 1—4. Deut. xix. 19.

ways places a high value upon human life, and consequently enacted a stern punishment for the murderer. 'Whoso sheddeth man's blood, by man shall his blood be shed,' was the precept given to Noah, and Moses explicitly commands the Israelites to take 'no satisfaction for the life of a murderer, who is guilty of death, but he shall be surely put to death * * * for the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.'*

The crime of murder admits of three modifications; if it is *wilful*, or committed through *carelessness*, or merely by *accident*. Only the first of these was a capital offence by the Law of Moses.

1 The characteristics of this great offence are distinctly set forth in the Hebrew Law,† when the crime proceeded from *hatred* or previous enmity, or from 'thirst after his blood', it was accounted wilful murder. So too if one laid in wait for another and used any stratagem, it was considered proof of design, of 'intent to kill.' For this offence the punishment was death; no pecuniary ransom could free the culprit: 'life for life' was the precept in such cases.

2 The punishment of *manslaughter*, as it is called in our laws, when a man is killed 'without malice aforethought,' is not prescribed by the Law of Moses. Some suppose it was a capital offence; others that the merciful spirit of the Lawgiver interposed and gave some lighter punishment to the offender. The spirit of the Law in this regard, is well illustrated by the

* Numb. xxxv. 31—34. Gen. ix. 6.

† Numb. xxxv. 20—21. Deut. xix. 11. Exod. xxi. 14.

saying of the Rabbins, 'a tribunal which condemns a man to death *once in seven years*, deserves to be called bloody. It should have this qualification annexed to it, said Rabbi Eliezer, the son of Azariah. It is a bloody tribunal if it pronounce such a sentence *once in seventy years*. Had we been members of the high-court, said Tyrphon, and Akiba, we had *never* condemned a man to death.* If a man slew a thief breaking into his house by night, he suffered no punishment. If a robber were slain by day, the offender suffered a punishment. Probably he fled to one of the cities of refuge, and remained in exile till the death of the Chief Priest. If one injured another in an affray, and the injury was not fatal, he paid the expenses of his cure, and a compensation for his loss of time and suffering.†

3 *Accidental Murder* was not a legal offence;—the murderer, however, must flee to the city of refuge to escape the 'avenger of blood.' The Kings seem to have possessed the right of pardoning.‡ The manner in which a murderer was executed was probably left to the option of the 'next of kin,' and he chose *stoning*, or the *sword*,—as pleased him best; for the Law recognises no other manner of inflicting death.

2. *Adultery*. The punishment for this crime was death to both parties; they were stoned.|| A strange statute 'was made and provided' in cases of jealousy.§

* Mischna Tom. iv. de Pœnis, c. i. § 10. See also chap. ii. 6. ut supra.

† Exod. xxi. 17—19.

‡ 2 Sam. xiv.

|| Levit. xx. 10. Deut. xxii. 20—24.

§ Numb. v. 11—31.

It is probable the Jews were accustomed to such a law before the time of Moses, as similar judicial proceedings are observed by other nations.* When a slave committed this crime the punishment was merely beating.† Marriage within certain degrees was punished with death,‡ but other marriages when the relationship was more distant, with exile.¶ If one married his paternal uncle's widow, he lost his inheritance, which probably went to the next of kin, and not to his immediate descendants; his children were not accounted as his, nor suffered to bear his name; perhaps they took the name of the first husband of the wife.§ The case of Levirate marriage is of course an exception to this law. Severe punishments were decreed against seduction, and kindred sins.¶

3. *Bodily Injury.* If a man injured another personally, he was commanded to make a recompense, to pay the expense of cure, and indemnify him for his suffering. The law of retaliation seems to have been allowed to their hardness of heart; for the culprit himself suffered the same mutilation he had inflicted upon his fellow; eye for eye and tooth for tooth. A pecuniary

* See Sophocles Antigone, verse 274. Asiatic Researches, vol. i. p. 79. Park's Travels in Africa, p. 347.

† Levit. xix. 20—22. Compare Deut. xxv. 2—3.

‡ Levit. xx. 11—14. It was capital to marry a mother, a mother-in-law, or a daughter.

¶ Marriage between brothers and sisters was punished by exile or deprivation of civil rights. Levit. xx. 17.

§ Levit. xx. 21. See Michaelis vol. iv. p. 168.

¶ Exod. xxii. 15—19, Deut. xxii. 13—30, Levit. xix. 29. xx. 10—23, xxi. 9.

satisfaction however was allowed at the option of the injured man.* This principle of retaliation was already in operation before the time of Moses; it enters into the ancient codes of the Romans and Athenians.† But how great a departure was this from the spirit of Moses! 'Thou shalt love thy neighbor as thyself,' is the spirit of his Law when he speaks freely and is unshackled by old customs, and existing laws. But in judging of this enactment, we are to remember the age in which it was made.

4. *Defamation of Character.* It has been before remarked that Moses looked upon informers with no favorable eye. 'Thou shalt not creep about as an informer among thy people,'‡ yet he considers it the duty of one called upon to testify, to tell the *whole truth*; he only cautions his brethren against being always on the lookout for felons. The 'Golden Rule' was to be the measure of a man's actions in such cases.

Moses forbids the propagation of defamatory falsehoods, though he does not annex any penalty to the offence,|| probably leaving that to the discretion of the magistrate. Perhaps, as is often the case in a rude nation, the defamer suffered beating from the hands of the injured man, or made some proper pecuniary compensation. In one instance however, the punishment is specified.§ 'The offender received 'forty stripes

* Exod. xxi. 18—27, Levit. xxiv. 19—22, Deut. xxv. 11, 12.

† See Rosenmueller upon Exod. xxi. 24.

‡ Levit. xix. 16—18, Michaelis's Translation.

|| Exod. xxiii. 1.

§ Deut. xxii. 13—19.

save one,' paid one hundred shekels, and lost the right of divorce. False witness at judicial trials was forbidden, whether it was in favor of the prisoner at the bar, or against him.* When a witness has falsely testified to screen a friend from justice, or has kept back part of the evidence, Moses leaves him to his own conscience, prescribing no punishment, only enjoining him to bring a trespass offering. But, on the other hand, when one bore false witness *against* his neighbor, a rigid scrutiny was made into the matter, and the false witness suffered the same punishment he attempted to bring upon his neighbor.†

III. *Crimes against Property.*

In the simple state in which the Israelites were at the time of Moses, and for many years subsequent, the laws for the protection of property were simple. The people were agriculturalists, and not merchants. The complicated legislation of the present day was therefore unnecessary for the protection of property at that time.

1. The greatest crime against property—if it rightly belong to this class,—was *man-stealing*; since this crime not only counteracted the letter of the law, but the spirit which animated every part of his institutions,—the spirit of brotherly love. Moses decreed the punishment of death for this offence. The question was not asked whether the stealer intended to sell the person he had *kidnapped*, or to *use* him for other purposes. This crime was capital, 'and he that stealeth a man

* Exod. xx. 13, xxiii. 1—3.

† Deut. xix. 16—21.

and selleth him, or if he be found in his hand, he shall surely be put to death.* The law was modified when Moses repeated it to them, as they were about to enter the 'Land of Promise,' and they were merely forbidden to steal their brethren, the children of Israel. The reason probably was this: while they were in the wilderness they were constantly in contact with other nations, and the temptation to steal human beings for slaves was probably great. But when they were quietly settled in their own country, this temptation no longer existed, and Moses only provided for the actual emergency, supposing that the spirit of his institutions was well enough known to have it applied to extraordinary occasions. This law was peculiarly necessary, as caravans frequently passed through Palestine on their way to Egypt and Tyre, where slaves could easily be disposed of. The Athenians had a similar law.†

2. *Theft.* Of robbing by violence Moses says nothing; for when the people were so crowded together in their march through the wilderness, and their various encampments, such offences could scarcely take place; Probably he left the old consuetudinary law to hold its place in regard to this crime. It is safe to infer there was such a law, for robbery by violence was too fearfully common in the East to suffer a people to dispense with it.

The punishment for theft was restitution, or when that was impossible, the thief was sold into slavery for a time proportioned to the value of the thing stolen.

* Exod. xxi. 16.

† Zenophon Memor. Socrat. Lib. i. chap. ii.

He could not however be sold beyond the year of Jubilee, though it is probable that a slave judicially sold, recovered his freedom on the seventh year, as some have supposed. The more valuable the article stolen, the greater was the punishment, e. g. one who stole an ox was condemned to restore *five-fold*, a sheep *four-fold*, while less valuable property required only a *two-fold* restoration.* The value of the ox was so great, and his services so indispensable, that the crime was by no means too severely punished. Articles of particular value, or which are peculiarly, and unavoidably exposed, have been protected by severe legislation in other countries.† ‘Our ancient Saxon Laws,’ says Blackstone, ‘nominally punished theft with death, if above the value of twelve pence; but the criminal was permitted to redeem his life with a pecuniary ransom. But in the 9th of Henry 1st, this power of redemption was taken away, and all persons guilty of larceny above the value of twelve pence, were directed to be hanged.‡’

If a thief repented and voluntarily returned the stolen goods, he was obliged only to pay back one fifth above the amount stolen, and to make a trespass offering, which has been before treated of.§ Michaelis thinks the punishment of theft was more severe in

* Exod. xxi. 37, xxii. 1—3.

† ‘And in many cases of simple larceny the benefit of clergy is taken away by statute, as from horse stealing, * * * taking woollen clothes from off the tenters, linens, fustians, calicoes, and cotton goods from the manufactory,’ &c. Blackstone, com. B. iv. chap. 17.

‡ Blackstone, vol. iv. p. 238.

§ Levit. vi. 1—5.

Egypt, and adduces the case of Joseph's brethren *versus* Pharaoh to prove it. In the time of Solomon seven-fold restitution was demanded, even of one who stole on account of hunger;* but this was perhaps one of the grievous burdens that Solomon laid upon the people's necks.

Such is the criminal code of Moses. It bears marks of the remote antiquity of its composition. Its simplicity, and want of systematic arrangement, and regular classification of crimes, show the manner in which it was composed; and the spirit every where conspicuous in the punishment of crime, shows the divinity of its origin. When death is inflicted, it is always accomplished in the most easy and expeditious manner. How different from the tortuous punishments, the refinements of cruelty which so long disgraced the codes of other nations! Here too is no mutilation, no brand burns the mark of life-long shame into the brow; no cruel arbitrary decree. The life of man is esteemed above all price, not balanced against a twelve penny coin! but it is too sacred to be trifled with. Here too, even-handed justice is delivered to each man. To the Priest, the Prince, and the houseless stranger there is but ONE LAW. The Law knows no privileged class. Here too is fairness in trials; a man was judged by the evidence; all bore the stamp of justice, of nobleness, of fear of God, and love to man. No rack, or thumb screws wrung truth or falsehood from distort-

* Prov. vi. 30, 31. 'Men do not overlook a thief if he steal to satisfy his soul when he is hungry, but if he be found he shall restore seven-fold.' *Seven-fold*, as a Rabbi remarks, however, may mean *many fold*.

ed lips; but willing witnesses spoke in the presence of the God they invoked. Who does not see the divinity of the law in its character?

HISTORY OF THE CREATION OF WOMAN.

[From the German of H. E. G. Paulus.]

Nature was blooming in the first splendor of spring; scarcely had she stepped forth like a young bride. Perfumes arose from the grass-green fields, from the sprouting hedge, from the growing plant, and from the cedar that contends with the heavens. The moving air, which had never put forth its irresistible strength, was balsam, *in all, and around all.*

The choir of winged songsters rose high. Boldly they shot through the air, to try the strength of their pinions, to rejoice at their power, and to sail through the dwelling-place of the winds.

In the clear brook, here and there darted the fish. In the billowy stream, the dolphins sprang from their cool floods: the waters seemed too narrow for them. They drank in a draught of the air, and then sprang back to new sports in the waves.

All Eden was alive; every bush rustled with beasts; every leaf with a countless crowd of insects.

The full sun had just gone forth again over the hap-

py earth, coming from a light morning cloud, and had just sent his warm kisses to those who formerly sported so gaily in a sea of light. The flowers had drunken of the dews of night, every fibre was fresh with its balsamic quickening.

Awakened by the mild heat of the mighty regent of day, Adam sprang up from his couch. The jasmines and roses had spread their leaves and blossoms over him in the night. The fire of life glowed in his veins. His eyes glance around him, his arms are raised with strength towards heaven; every nerve enjoys the delight of its power. His whole being was the praise of THE GREAT and THE GOOD who had created him.

The fresh fragrance of morning allured Adam from his bed of leaves. Wherever his eye fell it met the joy of his fellow creatures; his ear listened to their thousand-fold voices which mingled, far and near, in emotions of delight. He discerned the voices of many, he repeated them, and found in imitation a pleasure and means of recalling them. Fragrance saluted him. The domestic animals kindly hastened to him.

Thus Adam went on all the morning through the garden. He uplifted his eyes, he opened all his senses, and enjoyed. Above him in the air, there twittered the voices of thousand and thousand throats. Each was joyful in the happiness of the other. The little turtle dove at his feet cooed to his companion. He billed upon Adam's finger when he took him up, but soon he flew back and billed for pardon from his jealous mate. In the water, fish darted against fish, each pursued and fled, and fled and pursued his fellow.

The elephant walked about with his mate, and caressed his willing mistress with his mighty trunk.

The palm tree bowed down his twigs to his unmoved spouse. Her tender pistils received his fructifying gifts. All was joy and participation, mutual giving and receiving!

Filled with unutterable emotions, Adam sat down at mid-day in the cool shade. He had every thing for enjoyment, yet he sought for—he knew not what. In the morning his heart had shared unnumbered joys, and yet he felt an indescribable void. His mind proclaimed to him, ‘Thou art the noblest among all that thou seest. All is thine, if thou art capable of enjoying all. Rejoice then in all which is thine!’ But within his heart,—without a word,—there spoke a mighty voice,—‘*But who will enjoy with thee!*’

The coolness of the shade, and the efforts of his exhausted soul sent sleep upon his eyelids. A mandragora tree hung over his head; a consoling dream came down upon the wearied man.

All the joys of the day came anew to his soul. In the roar of the lion, in the cooing of the dove, in the twitter of the swallow among the leaves, in the neigh of the horse he heard nothing but happiness. He repeated these sounds, but there was no one who replied to him. His eyes sought round for nothing new, only his heart longed for a sharer of his joy! But in vain! The beasts looked mildly upon him, but they smiled not upon him, as upon their playmates. They passed by him and sported with the partners which bountiful nature had betowed upon them.

Wish and longing filled Adam's heart, as if they

would produce from himself what was wanting. They rise in the noblest strength of their concentrated life; they roll, move, strive and contend. One of his ribs, as he thinks when dreaming, breaks loose; he awakes, and beside him there stood a creature who was like him, only more delicate and charming than the crystal brook had ever painted him when he stood beside it. Trembling, the beautiful form bows itself, and leans against his heart.

Suddenly he wakes—he is astonished, he sees, feels, cries out that she is his own, creature of his own kind, inseparable companion of his happiest days.

THEO. PARKER.

EXPOSITION OF ECCLESIASTES XI. 7—XII. 7.

(7) Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: (8) But if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

(9) Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. (10) Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

(xii. 1.) Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; (2) While the sun, or the light, or the

moon, or the stars, be not darkened, nor the clouds return after the rain: (3) In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, (4) And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: (5) Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: (6) Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: (7) Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

The object of the author of this beautiful portion of scripture seem to be this: To exhort men to improve the time and enjoy the blessings of life, for death will soon overtake all of us. He especially invites the young to make use of the Lord's blessings, and enjoy the delights proper to their age, since youth and its pleasures soon pass away. But he also instructs them to use these favors remembering that they must give an account, and that old age will soon come upon them when all the pleasures of youth are forgotten. He concludes this passage with a beautiful description of the cares and infirmities of age.

xi. 7. *Truly the light is sweet &c.* *Light* is a happy term to designate *life* and all its blessings; in this sense it is frequently used in the scriptures as well as by the Poets of all nations. Eccl. vii. 11, Wisdom is said to be

profitable 'to all that see the sun,' i. e. to all who live.

8. *Yet, let him remember the days of darkness.* Here darkness is contrasted with light in the former verse. The day of darkness then is the day of Death, 'when man goeth to his long home;' or perhaps it more exactly refers to the long period of old age when the light of life is comparatively dim.

9. *Rejoice, O young man, in thy youth.* Some think this is said in irony, but then it would but ill agree with the context. Jerome says upon this verse, 'now he exhorts man, and says "oh young man, rejoice before age and death overtake you."' In this however he does not allure to the 'pleasures of sin,'—knowing that they are unprofitable even 'for a season,'—but adds a caution, 'know thou that for all these things God will bring thee to judgment.'

Let thy heart cheer thee &c. Compare Prov. xv. 13, 'a merry heart maketh a cheerful countenance,' and xvii. 22, 'a merry heart doeth good like a medicine, but a broken spirit drieth the bones.'

Walk in the ways of thy heart, &c. Sometimes this expression is taken in a bad sense, e. g. Numbers xv 39, when the Israelites were cautioned against seeking after their own heart, and walking after their own eyes. In several ancient versions this passage is translated 'and walk in the ways of thy heart blameless.' And this is plainly the sense of the writer.

But know—God will bring thee into judgment. Some suppose that this refers to judgment after death: others to retribution in this life. The remark is true in both senses, no one escape reward or punishment entirely in this life, and we have a farther promise that

all men shall be rewarded according to their deeds in another world. The sense of the passage is, you must account for all things to God. Compare Psalm i.

Blessed is the man

That walketh not in the counsel of the ungodly,

Nor standeth in the way of sinners,

Nor sitteth in the seat of the scornful.

* * * * *

He shall be like a tree planted by the rivers of water,

That bringeth forth his fruit in his season ;

His leaf also shall not wither,

And whatsoever he doeth shall prosper.

The ungodly are not so,

But are like the chaff which the wind driveth away.

10. *For childhood and youth are vanity.* Are a breath, as some render it. i. e. they quickly pass away.

xii. 1. *And remember now thy creator, &c.* Indulge thyself in all the proper delights of youth, remembering that childhood and youth pass away like a breath, but so use thy blessings that thou mayst remember God the giver, and with a pious mind mayst enjoy them all.

2. *While the sun, or the light, or the moon, or the stars be not darkened &c.* In the first verse he spoke of old age in general, he now goes into detail in his beautiful allegory. Some think this darkening of the *sun* and the *light*, refers to the dimness of sight incident to age, but this figure is frequently used with reference to any sadness, or heaviness of heart. See Job xxxiii. 28, 30. Amos vii. 9. Ezek. xxxii. 7, 8.

Nor the cloud return after the rain. Clouds must come before the rain to produce it: when they return after the rain, the sky must be always overcast. This is an expressive figure to represent the pains and infirmities

of the aged, but it should be remembered the writer only paints the gloomy side of the picture, and leaves unattempted all the light which breaks in upon the old through the clouds of their sky.

3. *In the day when the keepers of the house shall tremble.* The 'keepers' of the falling house—whose foundations have been sapped by time—are the *arms*. 'The strong men,' that 'bow themselves,' are the *legs*. 'The grinders,' who 'cease because they are few,'—are the *teeth*. This last figure is taken from the custom of tasking females to grind corn in hand-mills. The word here rendered 'grinders' is feminine in the original. See allusion to this custom in Exod. xi. 8, and Isaiah xlvii. 2. 'Those that look out at the windows' are the *eyes*.

4. *The doors shall be shut in the streets.* 'The doors are the *lips*, which are usually compressed in old people, and turned inwards to supply the defect of teeth.

The sound of the grinding is low. Some suppose this to refer to the difficulty of eating, arising from the want of teeth; others refer it to the difficulty of speaking when the sound is feeble, and the utterance indistinct.

He shall rise up at the voice of the bird. i. e. shall be unable to sleep, shall rise with the lark, as we should say. Jerome says, 'Then the blood and moisture failing—which are the materials whence sleep is nourished—he wakes at the slightest sound, when the cock crows in the middle of the night.'

And all the daughters of music shall be brought low. i. e. when he shall become deaf and unable to hear the 'music of sweet sounds.' Barzillai says, 2 Sam. xix. 33,

'I am this day four-score years old, * * * can I hear any more the voices of singing men and singing women?'

5. *When they shall be afraid of that which is high.* i. e. shall be unable to ascend high hills, or lofty towers, either from difficulty of breathing, or from dizziness.

And the almond tree shall flourish. i. e. when the head shall be white as an almond tree in blossom. This tree puts forth full, white flowers before the leaves appear, and thus it affords a beautiful type of the snowy head of age.

And the grasshopper shall be a burden. The locust (which is a better rendering than grasshopper,) is said to bend down beneath its own weight in its old age.

6. *Or ever the silver cord shall be loosed.* The writer now leaves his former metaphor and returns to the subject proposed—to advise the young to remember their Creator in the days of their youth. Connect the first clause of the first verse of this chapter with the sixth.

The metaphor of the silver cord seems borrowed from a hanging lamp suspended by a silver chain or cord. Thus Virgil—

'From golden chains the lamps depend.'

When the silver cord is loosed, the lamp—the golden bowl, falls and is dashed in pieces.

Or the pitcher be broken at the fountain &c. This is a picture of death which is beautiful in its melancholy. The urn which afforded the grateful beverage, and relieved the fainting traveller, lies broken, beside the moss-covered well!

7. *Then shall the dust return to the earth as it was.* i. e.

to the dust from which the body was first formed. 'For dust thou art, and unto dust shalt thou return.' Gen. iii. 19.

And the spirit shall return unto God who gave it. The life of man was regarded by the Jews, as a peculiar gift of God. All our powers indeed came from the same source, but in the life of man there was something so mysterious, so sacred, that the ancient writers speak of it as coming immediately and directly from the Almighty,—'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' Gen. ii. 7. At the beginning of this admonition, the writer cautioned the young man to remember that for all these things God would bring him into judgment, and now he concludes his beautiful picture by saying that the spirit shall return unto God who gave it.

An ancient Roman poet says of death,

What first was dust, the dust again receives,

But what came down from the bright realms above,

The shining temples of the sky receive.--*Lucretius*, ii. 998, &c.

THEO. PARKER.

THE DESIGN AND CONTENTS OF THE EPISTLE TO THE ROMANS.

Notwithstanding all that has been said by commentators and theologians to show that Paul designed in this Epistle to teach the doctrines of total inborn depravity, of unconditional election to future eternal happi-

ness or misery, and of final justification by faith alone, I cannot perceive that the Apostle has said one word upon either subject. Paley stated the design of the Epistle in what appears to me the most brief and correct terms, when he said, 'the object of the Epistle, that is, of the argumentative part of it, was to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition and his rank in the divine favor.* This is the key which is to unlock the hard sayings of the Epistle. We are to bear in mind in reading this and all the epistolary contents of the New Testament, that the first knowledge of Christianity came to the Gentiles through the Jews; that when the latter had it in their power they cumbered it with conditions which God had not annexed to its reception, and that while they complied with the requisition which called for faith in Christianity, they demanded of their Gentile brethren a previous reception of the Mosaic ritual. Here was the broad field of strife and controversy, and it was to this subject that Paul directed his chief attention when writing his Epistle to those who, from not having enjoyed the instruction of any divinely appointed disciple, might, in their ignorance, if not in their presumption, be led into great difficulties. What can be a plainer duty then incumbent upon those who would understand this document than to bear constantly in mind the particular controversy which called it forth. Paul indeed uses the word *election*—but what does he mean by it? Evidently a gift from God to a people as a people, or to

* *Horae Paulinae.*

the members of the Christian Church as members of that Church—which referred to earthly privileges, and notwithstanding which Paul was obliged to say to all the converts as he did to the Thessalonians, that it was possible all their privileges might have been conferred in vain.* A similar restriction is to be put upon the word Justification. Taylor of Norwich says—‘the Justification which the Apostle argues for, is the right which we believing Gentiles have, through the favor and gift of God, to the blessings, honors and privileges of his kingdom in this world; not so as thereby to have the possession of the heavenly and eternal kingdom absolutely secured to us; but so as to be favored with the assurance of pardon, the promises and hope of the eternal kingdom, and all proper light and means to prepare us for it if we do not wickedly despise and abuse them.’† To a similar purpose are the words of Michaelis—‘The greatest confusion would be occasioned in the study of the Epistle to the Romans, if we applied to the modern controversy on predestination and election what St Paul has written in this Epistle against the Jewish notions, which had no resemblance to any of the opinions maintained by Christian polemics.’‡

The simple statement of the case appears to be as follows. The Jewish convert said to the Gentile disciple—‘You have no right to consider yourself as one of the chosen, the justified of God’s children, unless, when you adopt the Christian faith, you likewise bow

* Compare 1 Thess. i. 4. iii. 5.

† Taylor’s Key to the Romans, Pref.

‡ Introduction to the N. T. vol. iv. p. 97.

to the authority of our Temple ritual, the law of rites and ordinances. For the promise of this new dispensation was made to us as Jews, and you can be partakers of the promise only by becoming one of us.' The Gentile objects to this reasoning inasmuch as it makes the living faith in which he gloried and to which he trusted as a sufficient support for his hope and an all powerful moving spring to holiness of life, subservient to a burdensome observance of times and ceremonies. Keeping this in view, the design and argument of the Epistle are as clear as the noon-day light; but if you attempt to cumber it with the gross nonsense of inherited sin and indiscriminate election, you must find your way through it as you can. The argument maintained by the Jews was a very foolish one, and Paul tells them plainly 'that blindness in part is happened to Israel.'* Whether he would have attempted to make them more reasonable by such a course of argument as is attributed to him in this Epistle, is a question which every wise man must settle for himself.

The Jews had wrong views of the election of their nation and of the terms upon which Christianity was to open its blessings upon the Gentiles. Paul's object in general was to settle their disputes—to excite them all to a worthy obedience of their professions, and to show to them that as the Father of Jesus Christ was the God alike of Jews and Gentiles, so all differences between them were now removed. As there was no regular Christian teacher at Rome at this time, the Apostle intermingles general Christian instruction with his arguments.

* xi. 25.

These arguments may be classed under four great heads. The reasoning is admirable, and the attentive reader will find the result at which the Apostle aimed, most triumphantly supported.

1. The Gentiles could not be excluded from Christian privileges because they had not the law, for this plain reason—that they had behaved as well without the law as the Jews had with it. Circumcision was good for nothing unless it led a man to observe the law, and the moment he broke the law, he was to all intents and purposes uncircumcised. And if the uncircumcised Gentile performed all the real righteousness which the law required, he was the same as he would be if circumcised.* Indeed the Jew would be wise in keeping silent about his own circumcision, lest his own neglect of privileges should be condemned by the natural obedience of the despised Gentile.† In the first Chapter the Apostle shows that the Gentiles had no right to have expected anything but the wrath of God against their sinfulness, and that God had been very gracious in admitting them to share earthly Christian privileges on the ground of simple faith. In the second Chapter he proceeds to show that greater, instead of less mercy had been needed by the Jews and granted to them. They had demanded that the Gentiles should conform to their observances previous to their admission to Christian privileges; the Apostle convinces them of their error by showing them that God had not even made moral, much less ritual, purity a prerequisite to enjoyment of Christianity. As he knew that some captious objector might say in reply,

* ii. 25, 26.

† ii. i. 27.

that if the possession of the law conferred no privilege it might as well not have been given, he anticipates the cavil.* The law, he says, brought with it opportunities and means. He was probably conscious that he would thus silence all objections, for no one could be so hardy as to demand added privileges on the mere ground of possessing others.

2. The apostle's second argument is to this effect. The promise of the Messiah which had now been fulfilled was made to the children of Abraham, who became partakers of it on the same ground as he did. But it was for his faith—not for his works that he received the promise. Abraham was 'the Father of all them that believe,' whether circumcised or uncircumcised, therefore if the Gentiles *believed*, they became that seed of Abraham to whom the promise belonged. This argument is very logically sustained. Several minute specifications and illustrations of it will present themselves to our minds, when we come to an explanation of particular passages of the Epistle.

3. The third argument in vindication of the rights of the Gentiles, is that it had been the express purpose of God from the beginning to admit them into the Messiah's kingdom. This intent was the burden of prophecy. It was the only purpose which could be worthy of the wide extended love of the universal Father. Without it the Jewish system would have been inconsistent and worthless. The Jews had been chosen from among other nations as a shoot upon which might be grafted the other races of the human family. Their

* iii. 1, 2. y. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

own merits had had nothing to do with it, and it was absurd for them to think always to monopolize the grace of God.

4. The preceding argument was strengthened by the consideration now offered, viz. that the Jews had no right to complain that they had been superseded by the Gentiles, as this result was directly brought about by their own hardness of heart predicted too by their own Prophets. The Jews had not accepted the offer of Christian privileges, and behold the Apostle had turned unto the Gentiles.

In conformity with this brief sketch of the apostle's arguments which I have given, I will proceed to the explanation of particular passages; their bearing upon the main points will be readily discovered.

Chap. i. 3, 4. Jesus Christ—according to his earthly condition of the stock of David, but by his spiritual endowments miraculously marked out as the Son of God, since his resurrection.

13. *But was let hitherto.* I have been till now prevented from visiting you though I have long desired it.

17. *The righteousness of God*—or rather, the means by which God would make us righteous—his justification is entirely by faith, the Christian scheme requires faith, and is founded upon faith, as it is written in Habbakuk ii. 4.

18. The connection of the argument here is,—Faith is the ground of admission to Christian privileges;—no other can be urged for salvation, for all have sinned and the wrath of God is revealed against that sin, both theoretically in the gospel, and practically in the consequences now described from verse 19 to verse 32.

21. When they knew there was a God they did not act according to their knowledge. The apostle's argument here is, that such being the works of men, the gospel must be a gratuitous gift as it was not deserved by the performance of either legal or moral requisitions. This gospel is offered to all who will believe, though their works have certainly been bad. The question how far *future* salvation may depend upon the performance of good works is not touched upon here. The justification spoken of refers to this life, it is the admission of men to the present privileges of Christian discipleship. The enjoyment of this blessing, says Paul, depends upon our recognition of Christ as a divine teacher.

Chap. ii. Thus the Jew and the Gentile were upon the same footing, equally sinful, equally undeserving the rich blessings of the gospel.

1. *Inexcusable.* This same word which in chapter i. 20, was applied to the Gentile, is now attached to the Jew,—‘Therefore’ is emphatic, ‘for which same reason you have no excuse.’

2. This verse is supposed to be uttered by a Jew, and Paul replies to it in the next.

4. *Despisest thou.* A more proper translation is, ‘Dost thou presume upon the rich goodness of God?’

15. *The work of the Law.* The Law practically written upon their hearts,—‘the meanwhile,’ or rather ‘alternately.’

Commit sacrilege;—rob God of sacrifices due to him, which was the sin charged by Malachi upon the Jews of his day. Mal. i. 6, iii. 8.

24. *As it is written.* Isaiah, lii. 5. Ezekiel, xxxvi. 20.

25. *Verily profiteeth*,—may be of some use.

27. *Judge thee*, rather, 'condemn thee,' as in Luke, xi. 32, &c.

Chap. iii. The objection is here anticipated which a captious Jew might offer by asking what good the Law was designed to do, if it did not at all benefit those who had it.

2. *Oracles of God*, i. e. the scriptures, the New Testament as well as the Old.

3. *Did not believe*, i. e. in Christianity.

5. *I speak as a man*. I speak as a carnal man would speak. The sense is more clear by translating the particle *me* in the latter clause. Is not God then unjust, says the objecting Jew, to punish us for sins which redound to his glory?

20. *By the Law is the knowledge of sin*. As the Law designates duties and imposes obligations it gives us a knowledge of sin, which consists in disobedience. See note on vii. 7.

25. *A propitiation*—rather a propitiatory, or mercy seat. Christ was the emblem of God's merciful presence, as was that sacred refuge of the Law.

31. *We establish the Law*. How? Thus: had there been no law to be violated there had been no occasion for this display of divine mercy which Paul has been magnifying. He has then all the while been implying, and strongly implying, the authority of the Law.

Chap. iv. And now a disputatious Jew inquires, what good Abraham obtained according to the flesh, i. e. the covenant of the flesh, or circumcision. The apostle's object is to show the needlessness of that rite

by recurring to the fact that Abraham was justified while in a state of uncircumcision.

2. *For.* The force of this particle lies here; 'You Jews may well ask this question if the fact be as you would have it, for if Abraham' &c.

But not before God. The original phrase is commonly used in the way of attestation, and this is in all probability the case here. 'But Abraham was not so justified; God is my witness.'

3. *It was counted*, i. e. was allowed as a ground of justification.

4. If this justification had been allowed on the ground of the act of circumcision, it would not have been a free gift, but a debt.

5. *The ungodly*, i. e. the Gentiles.

11. *Received the sign*, i. e. in confirmation of his faith and of his acceptance. In this verse the Gentiles are alluded to, in the next, the Jews.

12. Yet not merely on the ground of their being uncircumcised, says Paul, are they the children of Abraham, but on condition of their walking in his steps, and imitating his faith.

13. *Neither was the promise made under the Law.* Here is a new point in the argument. Paul having shown that circumcision is not a condition, or at least not the only condition of justification with God, now goes on to show that the same may be said of living under the Law; viz. that it is not a condition, or at least not the only condition of justification.

16. *All the seed.*—See verses 12 and 13.

17. *As it is written.* Genesis xvii. 16. 'Before him whom he believed' &c., the particle and pronoun may

be rendered '*because he believed,*' &c. The last clause of this verse would be more truly rendered—'*calling into being things that are not.*'

13. Genesis xxii. 17. *As the stars of heaven,*' &c.

19. And having no infirmity of faith, he paid no attention to the infirmities of his body.

24. *Believe on him,* i. e. believe that he could raise and has raised Jesus from the dead, and can and will do all that he has promised in the Gospel. Abraham's confidence in the ability and will of God to perform his promise, served him as a ground of justification; and, says the apostle, so it is now; faith is the condition of discipleship and of justification. In order to our being in a proper condition to be benefited by Christianity, we must believe in its facts and in its promises.

Chap. v. 1. *Peace with God.* We are received into the number of God's chosen people.

2. *Glory of God;* better rendered, the *approbation* of God, as the word means in the phrase, '*They loved the praise of men more than,*' &c.

3, 4. The trial of our powers for the past gives us confidence in them for the future. Assured, as we are, that affliction gives us power of endurance, and that this endurance makes trial, or proof of our powers, and that this proof leads us to hope, and that it is not the nature of hope to make us ashamed.

6. *Without strength, ungodly, sinners, enemies,*—are not these expressions synonymous? Are they not used of the Gentiles in a technical, national sense, as the Jews were called a holy, chosen people, in a national sense?

11. *Atonement.* The original word is a noun derived

from the verb just rendered 'reconciled;' its meaning therefore is, reconciliation. Indeed, the word used in our version had the same meaning, when our translation was made. *Atonement*, as its etymology shows, is the act of putting adversaries *at one*, i. e. of reconciling them. The apostle's argument now is, to show that as sin was a universal evil, the remedy must needs be universal likewise. He uses an *argumentum ad hominem*, a personal appeal.

12. *Wherefore*, i. e. as to this subject. For before the giving of the Law, sin was in the world, though it is not expressly charged where no express law is violated. Yet death was universal from Adam to Moses, and though the descendants did not sin as he did, yet from the general dominion of sin it seems that he was but an example of his posterity. So if Adam's death was a consequence of his sin, as you Jews say it was, and if mortality be the test of sinfulness, then all men are sinners, for all are mortal.

13. Paul here puts an argument in the mouth of a Jew, 'You Jews will say, how could there be sin when there was no law?' He obviates the objection by his '*For*.'

14. *The figure of him that was to come*, i. e. Adam was a type of each of his posterity. But consider that death reigned over all, even such as had not committed the special sin of Adam.

15. The first clause of this verse should be rendered interrogatively. But is not the gracious remedy as extensive as the evil of transgression? Yes, '*For*,' &c.

16. Interrogative again. *To krima* in the original should be supplied after *amarantesantos*. 'Will not the

gift be as general as the condemning sentence introduced in the case of the transgression?’

20. *The law entered that the offence might abound.* The apostle surely does not mean to say that God gave the Law in order that men might sin more. The particle *ina*, (*that*) has two senses, the one referring to the purpose, the other to the event. It is used here in the eventual sense. The consequence of the law's coming was that sin was increased. And why so? For the plain reason recognised in civil and moral government, that greater light aggravates an offence. Where sin abounded, as it did with you Jews, who had received the Law, grace did much more for you than for the Gentiles, as they had not sinned against so much light. Where then is your claim of merit? Sin was brought into the world by Adam as a deadly disease is brought into a city. He was the first to take it, and to die of it.

Chap. vi. 1. The apostle now combats an objection. ‘Does this freedom open a door to license? No! Nothing can be more complete than our separation from sin. We have died as it were, like Christ a violent death. Our sinful desires were buried like his body when we received his baptism.’

14. Though ye are not under the Law, yet ye are under another obligation—that of grace.

17. *God be thanked that ye were the servants of sin*, i. e. that the state of subjection has past. ‘*Troy was.*’

18, 19. ‘*Servants of righteousness because of the weakness of your flesh.*’

21. ‘And what were the results of your sinful objection? Surely such as you are now ashamed of.’

Chap. vii. 1. The apostle throws in the parenthesis, ('For I speak to them that know the Law,') because he is about to appeal to the Law. He argues with them upon their own admitted interpretations of it.

As long as he liveth, rather as long as *it*, i. e. the Law, liveth or exists. The argument now is that the obligation of the Jews to the Law being now done away by the death of one of the parties, (viz. the Law according to the interpretation which I have given of verse 1st, or, the Jews, according to Griesbach's improvement of verse 6,) they might now become Christians without any more disloyalty than a woman might be charged with who should contract a second marriage after the death of her first husband.

5. Locke asks, 'should not the particle *dia* be rendered *under*, rather than *by* the Law, as in Chap. iv. 22.

Motions of sins,—pathemata—sinful lusts.

6. *That being dead*; according to Griesbach, 'we being dead to that.' There seems to be some confusion in the reference of the figurative language here employed. Paul says there is now a relative death between the Jews and the Law. This death he ascribes in one moment to the person, and in another to the thing. But still the main fact remains, that the Jews and the Law were dead to each other.

7. *I had not known &c.* The meaning is similar to that of chapter v. 20. I had not known the enormity, the great condemnation of sin, nor the great difference between principles, had not the Law instructed me.

15. *I allow not*; i. e. I know not how I do it.

24. *From the body of this death, or, from this body of death, this sinful, dying body.*

Chap. viii. 1. The great principle is now established that there is no condemnation to those who reject the Jewish Law alone.

2. *The law of the spirit of life, or rather according to the Hebrew idiom—the law of the spiritual life.*

The law of sin and death. The law which could not free from sin nor rescue from death.

Having thus shown the privileges which both Jews and Gentiles enjoy under Christianity, the apostle goes on to show what obligations those privileges impose.

7. *Neither indeed can be, i. e. so long as it remains carnal.*

10. *The body is dead because of sin, or, in respect of sin.*

11. *Shall also quicken, rather, shall quicken even your mortal bodies.* The reference is not to a future state of being, but to a regeneration of the man even in this life.

16. The very *disposition* to obey God is already a testimony to our souls that we are adopted as his children.

19. There is a difference among the commentators in the interpretation of this passage. Some understand by the 'creature,' the *material*, others the *rational* creation. The former appears to me to be best adapted to the spirit of the argument. If we so understand it, Paul represents the whole creation as groaning on account of the bad uses which men make of it, and as sympathising in the general call for deliverance. The whole creation is waiting for the time when the sons of men shall be redeemed, in the hope that then itself shall

be delivered from the foolish uses to which it is subjected,—subjected, not indeed by its own will, but by the foolishness of man. The same idea is carried through the 22d verse, and then in the 23d verse, we have the same desire applied to the rational creation.

24. We have been redeemed as far as to hope, not *by* hope; the farthest that we have as yet advanced is to hope.

26. While we are waiting thus in patience, the spirit of the sons of God sustains us. That spirit (verse 15,) viz. the spirit within us prompts us when we cannot analyse our feelings, to express ourselves in incoherent sounds.

27. Yet God who searcheth the heart, knows what the spirit would have, though we cannot express it.

28. *The called*, i. e. all those who are allowed to share the earthly privileges of discipleship, whether Jews or Gentiles.

29. Those whom God foreknew as the future members of his kingdom, viz. the Gentiles, these he called by sending to them preachers of the gospel, and those of the called who believed, (See Matth. xx. 16,) were justified by their faith.

30. *He also glorified*, viz. as in verse 21.

Chap. ix. 3. We are not to suppose that Paul uttered the sentiment which our common version expresses here without some good reason. The verb translated ‘I could wish,’ is the imperfect, used, as is frequently the case, for the optative. The sentence to which it belongs, is likewise parenthetical. The whole may be thus translated, ‘My own conscience directed by the spirit of truth is my witness that I sorrow much and

constantly for my own natural kinsmen in their rejection of the Messiah. I know what it is to be guilty in this matter, for I myself once wished, or boasted, that I was accursed of Christ.'

4. *Who are Israelites*, i. e. continuing the connection—
'I sorrow for my brethren the Israelites, the children of adoption, the possessors of the covenants and the Law, and the inheritors of the promises, who have Abraham, Isaac and Jacob as their fathers.'

5. *And of whom by fleshly descent came the Messiah who now fulfills all. God be blessed forever.* There are various renderings of this verse, all consistent with grammar, sense and truth. 'The Messiah who is over all,' i. e. over all the fathers, just mentioned, or, 'My brethren who are Israelites, &c., and of whom the Messiah is descended; God, who is over all, be blessed' for his gifts.

6. The apostle continues,—'But you Jews will say that if God does not continue to favor this nation, then his promise falls to the ground. But it is not so; look back to your own history. It is true that a promise was there made, but [to whom? Not to all Israel, not to all the descendants of Abraham, but only to his posterity by Isaac, as it is written. But this promise was again restricted to one of the two descendants of Isaac.'

11. Even before the children were born, God fixed their relative condition, in order to show that his choice of a people to stand in a peculiar relation depended not on any desert of theirs, but on his own purpose and pleasure.

13. This verse contains a very common form of ex-

pression among the Hebrews. The signification is—
'*I have preferred Jacob to Esau.*'

15. Even your own revered Moses tells you that God has bestowed the privileges granted to his chosen people in conformity with his own purposes.

19. The scripture saith, in Exodus ix. 16.

21. The argument of the apostle here has for doctrinal purposes been pushed much too far. The application is this: God has wise reasons for his government which we can no more understand than can the clay the purposes of the potter. This illustration does not imply that God acts arbitrarily and without regard to reason, but only that his reasons are hidden from us. The potter has good reasons for the different uses to which he devotes his clay, but the clay does not know them.

22. If God had been desirous of showing his wrath, he has certainly manifested great patience in making those vessels, which seemed to deserve destruction, vessels of compassion.

27. *A remnant*,—only a remnant, i. e. a very small portion.

28. For God contracts and cuts short, he will make but a short work, will embrace but a portion of his people.

30. And now what is the result of all this? Why, this simple truth, that though the Gentiles fell short of the justification which belongs to works, they may still receive that which is allowed to true faith. But as the Jews will not permit any (31) justification save that which belongs to the works of the Law, and since they have indeed failed in that, it would seem that they are

without any good ground; for to use the words of the prophet, &c.

Chap. x. 1. And while I use such language I am actuated by no unfriendly feelings to the people of Israel, for it is my earnest wish that they may be saved.

2. I will grant indeed that you have a zeal for the honor of your God, yet I must say it is blind and un-instructed.

3. Your error is in relying upon and in demanding from others the works of the law, contrary to the ordinance of God and indeed to the very object of the law itself, which demands faith in Christ.

5. But if you will still rely on the Law, look to your own Moses for the conditions upon which its promises are to be attained. He says you must *do* the things it demands if you would live by them. Now do them if you can.

7. You mistake the deliverance which you expect from the Messiah. You need not bring him from the other world to be present with you. The deliverance by him is a deliverance from sin. Deut. xxx. 11—14.

9. It all depends upon the mouth and the heart.

10. I speak upon believing in Christ with the heart. For, &c.

11. *Whosoever.* This is emphatic—*pas—every one.* Joel believed that the Gentiles would be admitted to Christian privileges.

The apostle has all along been justifying his preaching to the Gentiles, and having thus shown that it is right for all to receive the gospel, he asks how they shall obtain it unless preachers be sent.

15. Those performing the office are beautifully described in Isaiah lii. 7.

16. *But they have not all, &c.* This is an inference from Isaiah, 'For though I grant that they have not all believed, yet I rejoice to say that they have heard. We have done our duty in offering it to them.'

19. Did not Israel know that the Gentiles would be brought in? Yes, for even so long ago as Moses lived they were cautioned about it.

20. And Isaiah likewise uses very strong language about it.

Chap. xi. 1. The apostle now replies to an exaggerated statement of his last argument on the part of some Jew. 'Do I say that God has rejected his people whom he once knew? No! I who am an Israelite should be the last to say that.' (2) The same is the case now as was at the time of Elias. Many have rejected God and gone astray. But as there was a remnant then, so is there now.

The Jews had a mode of quoting scripture peculiar to themselves. Thus in the passage before us—'the Scripture saith of Elias'—the Greek is *en Elia*—in *Elias*: i. e. in the portion of Scripture which treats of Elias. (See 1 Kings, xix. 10—15). So in Luke xx. 37, 'Moses showed in the bush,' i. e. in that portion of the scriptures which records the story.

4. *Seven thousand* is here used for a large but an indefinite number.

7. The sum of it all is, that what Israel, as Israel seeketh for, viz. justification on the ground of works, that it doth not obtain.

11. Do I say that all have slipped so as finally to

fall away? I hope not. 'Provoke to jealousy'—excite to emulation. (See x. 19.)

12. Your rejection of the gospel led to its being preached unto the Gentiles, and now if after the Gentiles have received it, you emulate them in adopting it, with what added force will it go back to them.

13. But though I go to you Gentiles, think not this end the fulfillment of the whole glory of my ministry, for I do it to excite my own nation to emulation.

15. *Life from the dead*, in other words, the most joyful of events, as when one is resuscitated from the dead.

The first fruit—the fathers—*the lump*—the mass of the converts.

17. But you Gentiles should not boast that you have taken the place of the cast-off branches, for if you are disposed to boast, remember that you did not bear the root, but the root, you. Suppose it to be true as you say, that the Jews, the legitimate branches were broken off, that you might be grafted in. It was for want of faith that they were cut off, and it is that faith which supports you. This should teach you humility.

22. You may observe here the reasons, the grounds of God's goodness and severity.

23. If they believe, they shall be received on the same terms as you were.

25. But I would by no means have you ignorant of what seems a mystery to you, that this blindness, this obstinacy of the Jews is but for a time; they will yet believe.

26. It is written, in Isaiah lix. 20.

28. *As enemies*, i. e. deprived of their ancient peculiar privileges. It is true they lose them for your sake,

but in respect of God's favor they are still beloved, on account of God's favor to their fathers.

33. Isaiah xl. 13.

35. Job xli. 11.

Chap. xii. 1. *A living sacrifice*, i. e. in distinction from a dead one. The apostle's object now is, to discourage arbitrary distinctions among the new converts. There should be no difference of respect on the ground of opinions, but solely on that of conduct.

2 *That ye may prove*, or make trial of.

Chap. xiii. The design here is to reply to the objections which were urged by the Christians, against obeying temporal rulers, as they acknowledged 'one Master.'

Chap. xiv. The Jew who conforms to his rites is not to arrogate to himself on that account; but still on the other hand, the Gentile must not reject or despise him. If he is weak, receive him, and do not trouble him with your disputes.

Griesbach transposes to the end of this chapter, the 25th, 26th, and 27th verses of Chap. xvi. This is authorised by the Syriac and Arabic versions, by the Greek Fathers, and by the best MSS. The apostle probably closed here, and afterwards added some farther thoughts.

Chap. xv. 8, 9. There is an antithesis here between *truth* and *mercy*. Jesus was a minister of the circumcision, i. e. to the Jews, in order to fulfill the truth of God's promises to them. The Gentiles however were ministered to through God's mercy. This also was his purpose according to several passages of Scripture.

I think the attentive reader will not fail to discover

that the apostle triumphantly establishes his great arguments; viz. the similarity of character in Jews and Gentiles, the paternity of Abraham to *all* who believe, and consequently their equal claim to his inheritance, and finally the great end intended by God in the first selection of the Jews, and clearly made known in prophecy—the final call of the Gentiles.

GEO. E. ELLIS.

THE LAWS OF MOSES.

(Concluded.)

CHAPTER VI. MISCELLANEOUS LAWS.

The most important enactments of Moses have been already considered : several other laws, however, relating to public health, order and morals still remain to be attended to.

I. Moses introduced laws regulating the food of his people, but we are not to look upon ordinances of this nature as *religious* laws, and therefore binding upon the conscience, but as *civil* institutions which depended on the relation of man to his fellow, rather than to his God,—a remark which applies equally to many of the laws already noticed.

Moses divides animals into two classes, the *clean* and the *unclean*, i. e. animals proper for food, and the contrary, a distinction which all nations silently admit when they eat the flesh of one species of animals, and

abstain from others, without any valid argument for the preference or rejection.

In forming these laws, regard seems to have been paid to the previous customs of the nation, to the influence of the various kinds of food upon health, and to the idolatrous rites of the neighboring people.

He allows all quadrupeds which chew the cud and divide the hoof to be eaten: fishes without scales and fins were clean, but all others were unclean. He enumerates certain kinds of birds which must not be eaten, and of course allows all the rest to be used as food. Insects and reptiles were unclean, except the six-footed insects. He admits the Locust, in all the four stages of its existence, among things to be used for food, and it is still eaten by the inhabitants of the East.*

Strangers who dwelt among the Jews were not called upon to obey these laws, but each followed the custom of his own country, or the dictate of his own will.

Besides these laws making animals unclean, there were others, which forbid the use of food into which any vermin had fallen, and of animals that had died by disease, or been destroyed by wild beasts. *Ye shall cast it to the dogs*, says the law.†

* Our translators make Moses forbid the eating of *'all fowls that creep, going upon all four.'* No doubt had he discovered such an anomaly as a *four legged bird that crept*, he would have pronounced it *unclean*, but probably he alludes to four legged insects with wings. Levit. xi. 21.

† The Koran contains a similar law. *'Ye are forbidden to eat what dieth of itself, and blood, and swine's flesh, and what hath been offered to any idol, or strangled, or killed by a blow, or a fall, or gored to death by another horned beast.'* Chap. v. 4.

Moses forbids the Jews to 'seethe a kid in its mother's milk,' which, as Michaelis thinks, means, that they should not dress kid's flesh with butter, as the Egyptians did, but with oil, which Palestine produced in abundance, but Spencer supposes here is an allusion to an idolatrous custom of the Zabians. The Jews have always understood it to forbid dressing meat with butter.

Some part of every animal was unclean, thus, e. g. blood was expressly forbidden. Several reasons may be assigned for this prohibition without descending to the superstition of some writers upon this subject. It was the custom of many ancient people to offer blood to their imaginary gods or to drink it in honor of them, and it was pernicious to health; another reason for this law and the severe penalty by which it was enforced, was the desire to prevent the unnecessary cruelty to animals, so common among nations who drink the blood as it flows from the wounded animal.*

Swine's flesh was forbidden perhaps on account of its tendency to produce cutaneous diseases, to which the Jews seem to have been particularly subject.

II. *Dress*.—The use of linsey-woolsey garments was prohibited, for which Josephus assigns the reason, that the Priests wore coats of this material. Michaelis doubts the fact, but perhaps the explanation of so singular an enactment is to be found in the superstition of the Jews, or the idolatry of their neighbors.

Women were forbidden to wear the dress of a man, and were directed to put fringes upon the borders of

* See, particularly, Bruce's Travels to discover the source of the Nile &c. Vol. iii. p. 142, 299. &c. &c.

their garments, to remind them of the service they owed to God. Precepts of the law were written upon fillets, or small bands, and worn upon their foreheads and arms, a custom alluded to in the New Testament and still common among the Mohammedans.*

III. *Agriculture.* Moses forbids his countrymen to sow fields with 'mixed seed,' which has been already commented upon, and explained by referring it to an idolatrous superstition. If we knew more of the customs and manners of that age, many similar enactments would become more clear to us. Some think an allegorical meaning is hidden in this prohibition, but Michaelis supposes it refers to sowing 'bad seed' in one's field, i. e. grain that is mixed with tare-seed.

IV. *Defilements.* Two circumstances seem to have led to the establishment of the laws relating to defilement. viz. 1. a due regard to the health of the community; and, 2. respect for their moral and religious welfare.

1. The Mosaic laws of defilement, as they relate to the health of the community, resemble the modern quarantine laws of commercial nations.

When an infectious, or contagious disease breaks out, it is the duty of the lawgiver to provide against its spread among the people, and for its prevention, and final cure. Moses attempted to effect this in relation to a disease, more formidable and loathsome than any which ever revolts modern feelings, and calls forth the sympathy of the compassionate.

The Leprosy in ancient times was the scourge of the East. A small spot first broke out, which caused but

* Levit. xix. 19. Deut. xxi. 11.

little pain; gradually, it extended till a scurvy covered the skin; the nose grew thick and soft: the ears became gross and heavy, the skin peeled off in scales from the hands and face, and the nails separated from the fingers,—nay the very fingers and hands dropped off, one by one, and the hideous patient fell to pieces limb by limb! To touch a leper was to receive his disease.*

Moses legislates against this formidable enemy and commands that all suspected of the disease shall be examined by the Levites. This institution he probably derived from the Egyptians, for among them, the care of diseases belonged to the lowest order of the priesthood.†

If a man became bald,—for baldness was a *sign* of the advanced leprosy—or if a suspicious pimple appeared upon his skin, he was to be examined by the Levite. If he decides that there is no proof of Leprosy, the man is set free: but, if a doubt still existed he remained with the officer a few days until certain indication appeared either of the disease or of freedom from it.

The Leper was not permitted to reside among the healthy part of the nation; this was the case during the wandering in the desert, where they were excluded from the camp, but, after the settlement in Palestine certain places were provided for their residence, and called on that account the *houses of uncleanness*.

When the diseased man went abroad he wore a torn garment; his head was bare, and his face covered, and

* This is not always the case; the 'Gottingen tailor' who had the disease about 50 years ago communicated it to no one.

† Jablonski, Pantheon Egypt, p. 90—100.

when he approached any man, he cried out *un-lan!* *unclean!**

If any one touched a leper, he became likewise *unclean* for a time, by that act. When the patient was healed—for the disease is not incurable when seasonably attended to,—he offered a small sacrifice in gratitude for his recovery.

Moses mentions the peculiarities in one's personal appearance which might easily be mistaken for the leprosy, viz: total or partial baldness; and white spots upon the skin—which he calls *Bohak*—that resemble the leprosy in some particulars but are neither fatal nor infectious. He speaks likewise of the *leprosy of houses*, a phrase which has sorely tasked the ingenuity of those commentators, who are always on the scent of the miraculous. If reddish spots appeared in a garment: if washing failed to remove them, but, on the contrary they still remained, and increased in size,—the garment was to be destroyed. The spots in question, were probably caused by small insects, too minute to be visible, and the term of *leprosy* was applied to them from their similarity to spots which appear on the skin of the Leper, and common regard for cleanliness demanded the destruction of the garment.

The leprous appearance on the walls of houses, which alone was to be inspected by the Levite, may have been produced by small animals collecting together, and rendering the house unfit to be tenanted, or, by mould, or nitre gradually accumulating in damp places. Medical writers have shown—and it requires

* Levit. xiii. 38—41. v. 1—4. Numb. v. 2. xii. 14—16. xiii. 45, 46. Deut. xxiv. 8, 9.

but little proof—that sleeping in such places is pernicious to health.*

Whoever touched the dead body of a man or animal was pronounced unclean for a short time. This rule may have been merely a health-law, but, probably was intended to induce the Jews to bury the dead soon after their decease, and thus root out the superstitious custom of keeping dead bodies in their houses, as the Egyptians, and probably the Patriarchs were wont to do.† And if men suffered some trifling civil inconvenience by touching a dead animal, care would be taken to remove the nuisance, and thus the health of the community would be promoted.

2. Laws of defilement relating to morality and religion. Several *defilements* were noticed by the Law of Moses, the rather to preserve the morality, and to promote the religion, than to ensure the health of the community. Such e. g. are those mentioned in Levit. xv. and xii. Men laboring under certain defilements were legally prohibited from attending the public worship of God, and this doubtless had a good effect upon their hearts, by showing that only the *pure* were acceptable: and if outward purity was insisted upon, how much more that which is within!

V. *Drunkeness*. It appears from Deut. xix. 18—21, that an incorrigible drunkard was punished with death, but, perhaps, so severe a punishment was only inflicted when the other crimes mentioned in the context were

† * See the authorities for this in Michaelis vol. iii. p. 290—305, who, as usual, goes into some curious details upon this point.

† Levit. xiii. 47—59, xiv. 34—52, xxi. 1—16. Numb. xix. 11—16. Gen. i. 26, xxiii. 2—4. xxv. 9, xxxv. 29. Exod. xiii. 19.

justly chargeable upon him. But even when this statute is interpreted in its greatest strictness it is less rigorous than the Roman Law which *condemned a wife to death if she drank wine without her husband's consent 'asked and received.'**

The Koran also contains earnest admonitions against 'committing drunkenness.' 'Oh true Believers, surely wine * * * is an abomination of the work of satan, therefore avoid it, that ye may prosper.' Sale's Koran, ch. V. Men *who add drunkenness to thirst* were severely punished by the great prophet.

VI. *Disobedience to Parents.* This has already been handled in its proper place, but some additional particulars may now be touched upon. *Cursing* one's Parents, or *striking* them, was forbidden under the penalty of death; and all rude or reproachful conduct towards them was, of course, forbidden, since Moses usually condemns great offences by a special enactment, which extends to all smaller felonies under the same head or of a similar character.

The commandment to honor father and mother was the only one of the ten which contained a promise; and it implied not only paying outward respect to parents, and obedience to their commands, but also the duty of cherishing and supporting them when they required it. If a man dedicated to God any part of his own possession which his parents needed, he would have been stoned to death by the 'elders of Israel,' and all the people had shouted 'Amen,' though in la-

* Val. Maximus, ii. 1, 3. vi. 3. Aul. Gellius, N. A. x. 23. Plinius xiv. 14.

ter times, the Pharisees accounted such an offering sacred, and pronounced it *Corban*—a *Gift* to the Lord.*

Men were forbidden to curse their magistrates, or to speak calumniously of their neighbors.†

VII. *Expiation of an uncertain murder.* When the dead body of a human being was found with evident marks of murder upon it, Moses appointed a peculiar ceremony to be observed, to show at the same time the abhorrence in which so great a crime should be held, and the sacredness of human life. If the scrutiny of the law discovered no trace of the murderer, then the elders, and judges of the adjoining villages came together and determined what town was nearest to the spot in which the dead body was found. The magistrates of that city, or town, took an heifer, and led her out into some valley near at hand, where there was a brook which flowed all the summer, and then killed the animal there, washed their hands, declared their innocence of the murder, and implored the mercy of God. This law answered two purposes, it made magistrates more vigilant to detect murderers, that their town might escape the fine which this law exacted when a murder was committed near it and the perpetrator was not discovered, and it rendered life more sacred in the eyes of the people, and homicide more odious and dreadful.‡

VIII. *Crimes of Carelessness.* If a man kept a ‘dan-

* See Mark vii. 9—12. &c.

† Exod. xxii. 28. ‘Thou shalt not curse the *gods*,’ the word translated *gods* means *magistrates*, as in xxi. 6., where it is rendered *judges*.

‡ Deut. xxi. 1—9.

gerous beast,' and it killed any human being, the offending beast was put to death, as well as its owner, if he were aware of the dangerous character of his beast, though in this case a sum of money might be accepted instead of his life. If the beast was not esteemed 'dangerous' before the accident happened, the owner was deemed innocent, and only lost his beast, which was stoned to death.

If a man dug a pit, and suffered it to remain uncovered, he was obliged to pay all damages which arose from the obstruction; e. g. if an ox fell into it, he paid the full value of the beast.

If two oxen of different owners contended together, and one was killed, both oxen were sold, and the proceeds of the sale equitably divided between the two owners.*

IX. *Groves near the altar.* The Canaanites planted groves around the temples of the impure Ashtaroth, to screen the iniquitous rites of their worship. To guard against so dangerous an evil, Moses commands his nation to cut down these groves consecrated to superstition, and to abstain from planting trees around their own altars.†

X. *Punishment by stripes.* Scourging was a common kind of punishment in the time of Moses, and at this day the bastinado is used among the people of Palestine: this was a common but not an ignominious punishment.

The blows were inflicted in the presence of a judge,

* Exod. xxi. 28—36.

† Deut. xii. 1, 2. xvi. 21, 22. Spencer de Leg. p. 509.

and their number was limited to forty. The later Jews, to avoid the error which might arise from miscounting, never inflicted more than thirty-nine, 'forty stripes save one.'*

XI. *The Red Heifer.* One of the most remarkable of the minor institutions of Moses relates to the Red Heifer. In certain cases a red heifer was slain without the camp, with certain peculiar ceremonies: the body was burned, and the ashes kept to sprinkle the unclean. Much has been written upon this strange ceremony, both in ancient and modern times. 'The Rabbins,' says Calmet, 'who stick at nothing, when it is necessary to explain what they do not understand, declare that the cause of this law is entirely unknown, and that Solomon with all his wisdom could not find it out. It was however the custom of the Egyptians to sacrifice a red cow to Tryphon.'*

XII. *The Urim and Thummim.* 'And thou shalt put in the breast plate of judgment, the URIM and THUMMIM, and they shall be upon Aaron's breast when he goeth in before the Lord.' Ex. xxviii. 30.

The words *Urim* and *Thummim*, mean *light* and *truth*, or *doctrine* and *judgment*. The conjectures of the learned as to the sense of this passage are various and contradictory and Moses has given us no means of ascertaining it. Some suppose there was an ornament to which these terms were applied, on the breast-plate of the high priest, and which was consulted as an oracle in difficult emergencies: while others think the words

* Deut. xxv. 2, xxii. 18. Levit. xix. 20.

† Maimonides de Vacca rufa, and Spencer ut sup. Numb. xix

manifestation and truth were written upon it. To consult God by *Urim* and *Thummim*, (according to Philo) was to ask advice of the high-priest, who wore the symbol of *Light* and *Truth* upon his heart.* The high-priest of the Egyptians wore on his neck, a jewel, containing a sapphire stone engraved with the word *Truth*, and the judges, of a certain rank, among the Chinese still wear the figure of a white bird upon the breast, which is their symbol for *truth* and *justice*.

When one consulted the *Urim* and *Thummim*, the high-priest, arrayed in his canonicals, stood before the veil which separated the holy, from the most holy place; the inquirer stood behind him: the Priest looked down upon the symbolic gems, and gave reply.

Conclusion. We have now considered briefly the laws and institutions of the most remarkable nation that ever has appeared in history, and which at one time, stood alone in their adherence to the *doctrine of the one true God*. It has been shown that this doctrine was proclaimed, insisted upon and made the foundation of the whole law, at a time when Polytheism covered the whole earth, and all men had given themselves up to worship the 'chaos of Divinity:' when religious rites that humanity shudders at were common in the East, and human sacrifices were esteemed the most grateful offering to the gods. In the midst of all this, Moses established a pure religion which promoted *peace* and *holiness*, and good-will to men.

While a grim despotism prevailed over the whole

* xxvii. 18—21. See Rosenmueller in loco. Buxtorf de *Urim et Thum.* Ælian V. H. xiv. 34. Diod. Siculus, i. 3.

world, prostrating, shattering, crushing and grinding down the sacred rights of man,—while property, home, life itself depended upon a tyrant's nod in all countries, he instituted laws which made all rights secure, administered equal justice to all,—to the king, and to the beggar. The haughty were restricted, the deserving poor were provided for, and even the *slave* and the *stranger*, whom other legislators warred upon—were taken under the kind wings of this charitable law.

While woman was every where regarded as the slave of man, and not his equal and companion, Moses, not forgetful of the kind hand which had rescued him from a tyrant's grasp—places her on the same level with man. Her rights are the same with his, and the jealous eye of the state never slumbers over her wrongs. Slavery and polygamy, and the right of private vengeance were, indeed, permitted to the hardness of a nation's heart, but they were accompanied by such restrictions as impede and shackle their exercise, and allow a freer action to the large, liberal spirit of the Law.

The proof of the inspiration of these Laws is not only to be sought for in the Red Sea, or at Mount Sinai, but it is found in their own bosom. We need only compare them with the laws of other states of antiquity, even of ages much more modern, to be convinced that *no man in the time of Moses could have devised such a code without miraculous aid.*

These remarks have extended far beyond the original design of the writer, but the subject seemed to demand it: and if by them any one is led to study those too much neglected institutions, to reverence their author, or to feel a new gratitude to Him who raised

up this peculiar people, and entrusted to their hands the ark of religion and freedom, to be borne on to all future generations—the object of the writer is attained.

THEO. PARKER.

TRANSLATION AND EXPOSITION.

MATTHEW XXIV. 1—51.

The end of the Jewish State.

1 'Then Jesus departed, and went away from the temple, and his disciples came unto him to show him
2 the buildings of the temple. Then Jesus said to them,—Do you not see all these? Verily I say unto you, there shall not be left here stone upon stone which shall not be thrown down.

3 And as he was sitting on the Mount of Olives, his disciples came to him apart saying, Tell us when these things shall be, and what shall be the sign of
4 thy coming and of the end of this state. And Jesus
5 answered and said to them, Take heed lest some one deceive you, for many will come in my name, saying,
6 I am the Christ, and they will deceive many. And you will hear of wars, and of rumors of wars. Take heed that you do not despair, for all these things
7 must take place, but not yet is the end. For na-

tion will rise up against nation, and kingdom against kingdom, and there will be famine, and pestilence, 8 and commotion in various places. But all these 9 are the beginning of sorrows! Then will they deliver you into tribulation, and will put you to death, and you will be hated by all the nations on account 10 of my name. And then will many fall away, and they will betray one another, and will hate one 11 another, and many false prophets will arise, and 12 lead many astray; and in the abundance of iniquity 13 the love of many will become cold. But he that remaineth unto the end, the same shall be saved. 14 And this gospel of the kingdom will be preached in all the world, for a testimony to all the nations, and 15 then will the end come. When therefore you shall see the abomination of desolation, which is spoken of by Daniel the prophet, standing in the holy place, (let 16 him that readeth understand;) then, let those who 17 are in Judea flee unto the mountains, and let him who is on the house-top not come down to take any 18 thing out of his house, and let not him who is in the 19 field return back to take his garments. But alas for those who are with child, and who give suck in those 20 days! But pray you that your flight may not be in the 21 winter, nor on the sabbath. For then shall there be great tribulation, such as has not been since the be- 22 ginning of the world until now, nor shall be. And,

unless those days were shortened, no flesh should be saved; but on account of the choice ones, those days will be shortened.

23 Then if any one shall say unto you, Lo, here is
24 the Christ, or there, believe them not, for there shall
arise false Christs, and false prophets, and they shall
show great signs and wonders, so as to deceive even
25 the choice ones, if it were possible. Behold I have
26 foretold you. If then they shall say to you, Behold
27 he is in the desert, go not out. Behold he is in the
secret chambers, believe not. For as the light-
ning comes out from the east, and shines even unto
the west, so also shall be the coming of the Son of
28 man. Wherever the carcass is, there will the ea-
29 gles be gathered together. And immediately after
the tribulation of those days, will the sun be darkened,
and the moon will not give her light, and the stars
will fall from heaven, and the powers of the heavens
30 will be shaken. And then the sign of the Son of
man will appear in the heaven: and the tribes of this
land will mourn, and see the Son of man coming in
the clouds of heaven with power and much glory.
31 And he will send his angels with the loud sound of
a trumpet, and they will gather together his choice
ones from the four winds, from one end of heaven to
the other.

32 Now learn this parable from the fig-tree. When

now her branch is tender, and the leaves come forth,
33 you know that the summer is nigh. So also when
you see all these things, know that it is nigh unto
34 your doors. Verily I say unto you, this generation
will not pass away until all these things take place.
35 Heaven and earth may pass away, but my words
36 will not pass away. But concerning that very day,
and hour, no one knoweth, not the angels of heaven,
37 but the Father alone. But as the days of Noah, so
38 also shall be the coming of the Son of man. For as
in the days before the flood, they were eating, and
drinking, and marrying and giving in marriage, until
39 the day that Noah entered into the ark, and knew
not until the flood came and destroyed them all; so
40 shall be the coming of the Son of man. Then, two
men will be in the field, one will be taken and the
41 other left. Two women will be grinding at the mill,
42 the one will be taken and the other left. Watch,
therefore, for you know not in what hour your Lord
43 cometh; and know this, that if the master of the
house had known in what watch the thief would come,
he had watched, and not have suffered his house to
44 be broken into. Therefore be you also ready, for
in the hour you think not, the Son of man will come.
45 Who then is that faithful and wise servant whom
his Lord places over all his household to give them
46 food in season? Blessed is that servant whom his

47 Lord, when he comes, shall find so doing. Verily
 I say unto you, he shall place him over all his goods.
 48 But if that evil servant shall say in his heart, My
 49 Lord delays to come, and shall begin to beat his fel-
 low servants and shall eat and drink with the drunk-
 50 en, the Lord of that servant shall come in a day that
 he expects not, and in an hour that he knows not,
 51 and will cut him asunder, and appoint him his por-
 tion with the hypocrites, where there shall be weep-
 ing and gnashing of teeth.

EXPLANATORY NOTES AND PRACTICAL REMARKS.

(The parallel passages are Mark xiii. 1—37, Luke xxi. 5—36.)

It was now near the time of the Passover, the greatest, and most solemn festival of the Jews. Caravans of joyful people from the east and the west, were crowding into the holy city to celebrate the goodness of their Maker who in ancient times had chosen them for a peculiar people. There was the proud and punctilious Pharisee, the sly and captious Scribe, and the denying Sadducee,—all looking for the expected Messiah to come in the pomp of a warrior, and to stay the flight of the Roman eagle, whose wings already darkened the sky of Judea. There too was Jesus; the true Messiah, the Son of God; meek and lowly, and yet the deliverer of nations. He had been announced as the Messiah by the people who came up with him. The intelligence so grateful to all ears, that 'the Messiah has come,' must soon have been widely spread in the crowded city. How earnest must all have been to see the 'Desire of all nations'! By day he goes to the courts of the temple, and teaches the multitudes who heard him gladly. But the Scribes and the Pharisees listened not to his doctrine. He rebukes them, and declares his intention of leaving the temple forever, and departs. Then his disciples come unto him as he goes away, and as they take their

journey towards the Mount of Olives, what wonder that they looked longingly and proudly back upon the stately pile of the temple, then gleaming with the last rays of the setting sun ! The disciples felt the common pride of their nation, as they gazed upon the scene, but the prophetic eye of Christ saw the storm which was soon to burst upon the impenitent sons of Abraham. He announces the approaching downfall of all the glory before them. This does not seem to have astonished them, for the Jews expected that the Messiah would introduce great changes in the state ; so when Christ spoke of the destruction of the temple, the disciples probably thought another would speedily take its place, and perhaps outshine the former. So they came and inquired when he would come in all the Messianic 'pomp, and destroy the present Jewish state, and erect a nobler one.*

When he sat upon the Mount of Olives, the whole temple was in full view, and a magnificent spectacle indeed must it have presented. The tall and spacious building with its shining porticoes and wide spread courts occupied the summit of the tall and steep hill. The roof was adorned with gilded spires—but here is no place for a description. Christ foretells the approaching destruction of all the Jewish state with remarkable minuteness and detail.

3. *And as he was sitting on the Mount, his disciples came unto him.* Mark says the brethren James and John, Peter and Andrew came. They usually attended Jesus in his retirement.

When shall these things be. i. e. the destruction of the Temple.

The end of this state, i. e. the state before the Messiah ; the Jewish dispensation. Some of the ancient Rabbins say that the duration of the world is divided into three periods of 2000 years each, viz. one before the Law, one between the Law and the Messiah, and the last in 'the end of the world' after the Messiah. How far this notion was entertained,

* It is not to be denied that much obscurity remains upon the subject of the Jewish expectation of a Messiah. How extensively the opinion prevailed we know not, and it is difficult to ascertain what definite character they expected in their deliverer.

it is now impossible to tell. It is evident that this clause cannot relate to the destruction of the world, and 'the consummation of all things,' since all those things were to be fulfilled before that generation passed away.

5. *Many will come in my name.* i. e. many will arrogate to themselves my power, authority and name, will call themselves deliverers, and will even pretend to be the Messiah. (See below verse 24, Luke xxi. 8.) One of the many false teachers and impostors is spoken of in Acts xxi. 38. He led out 30,000 men into the desert, most of whom were cut off by Felix.

Dositheus the Samaritan, was another of this stamp, and so was *Theudas*. Simon Magus too boasted that he was the *great power of God*. (See Acts viii. 9, 10. Josephus's Wars of the Jews, B. ii. C. 13. and Antiq. xx. 4—7.)

6. *You will hear of wars, &c.* The confusion of the times soon after the death of Jesus is too well known to need any remark. There were many wars in all parts of the world, but Christ only refers to those which were to take place in Judea and its vicinity.

Take heed that you do not despair. Do not forsake your faith in the midst of all these troubles. But the end of the Jewish state was not so near; other calamities were to precede it.

7. *For nation will rise up against nation.* Some suppose this relates to the war with the Parthians and Armenians, others to the contests of the dispersed Jews with the natives of the countries they dwell in. (See Wetstein *in loco*. Josephus, B. i. 2. 12. 33.) Various famines are mentioned by Josephus in the history of those times. The word here translated *commotions*, often means *earthquakes*. If this is its meaning, the prophecy is still fulfilled, for many occurred at the time. (See Grotius, Wetstein, and Rypke.)

All these are the beginning of sorrows. Still greater calamities were to follow. The destruction of a city and its inhabitants by sack and siege is at all times most awful, and revolting to contemplate, but perhaps never was a more terrible spectacle of this nature presented to the eye, than in the capture of Jerusalem. The foes without and the

foes within seemed united in one common element of barbarity. (See the description in Josephus or Milman.)

13. *He that remaineth unto the end the same shall be saved.* Interpreters vary in their explanations of this sentence; according to some, the sense is, such as keep their faith firm, till Jerusalem is taken, shall be saved from death,—others think it is a proverb. The faithful will be safe here and hereafter. The number of Christians who perished at the capture of Jerusalem is said to have been exceedingly small. (See Eusebius, Hist. Eccl. B. iii. C. 5.)

14. *And this gospel * * * will be preached in all the world.* The term *all* must be somewhat limited in this, as well as in many other passages of scripture. It was to be preached to *many* nations, that they might see its excellency, and the obstinate folly of the Jews in rejecting it. Thus it was a *testimony* to them.

15. *When therefore you shall see the abomination of desolation.* The words of Luke afford a good comment upon this sentence, 'When you shall see Jerusalem compassed about with armies,' &c. (Luke xxi. 20.) The abomination of desolation, then, is the Roman army besieging the holy city. It was an *abomination* because composed of Idolators and foreigners. The words of Daniel here referred to are found in chapter ix. 26, 27.

16—19. *Speedy flight* is recommended; such as were unable to fly would suffer many calamities. Many of the Jewish Christians obeyed this command, and saved their lives.

20. *Pray you that your flight—in the winter &c.* i. e. pray that you may not be compelled to fly when escape is most difficult.

Nor on the Sabbath. The later Jews forbid walking more than a mile on the Sabbath day, (a direction unknown to Moses,) and the gates of the city were shut on that day, therefore flight would be difficult. See Nehem. xiii. 19, 22.

22. *And unless those days were shortened, &c.* Others render the passage thus: *Unless those miseries are alleviated, &c.* There were many causes which served to allay

their distresses, and to delay the end of the city. See Josephus Lib. v. C. 12, vi. C. 9. and Tacitus Lib. v. C. xi. Those days were shortened, or those miseries diminished to afford the good and pious an opportunity to escape. Rosenmueller says 'it is probable that many Jews seeing the ruin of their city, were led to faith in Christianity when they saw the prophecy of Jesus so remarkably fulfilled.'

24. See an account of these impostors in Josephus Antiq. lxx. C. 5, 8. Bell. Jud. Lib. vii. C. 11, vi. C. 5. See also Basnage or Milman.

27. *So also shall be the coming of the Son of man.* i. e. as sudden and unexpected as the flashes of lightning shall be the coming of the Messiah to punish the Jews. This does not refer to a personal appearance of the Messiah, for when men cried, 'Lo here, or lo there,' the disciples were not to give heed to the summons, but to the great display of the Almighty's power in punishing the sinful Jews.

28. *Wherever the carcass is there will the eagles, &c.* This is probably a proverb. See Job xxxix. 30. The sense of it is, wherever there are wicked men, there will be the hand which punishes them, a saying which is true of individuals no less than of nations. Some critics think that the prophecy of the destruction of Jerusalem closes with this verse, and the following relates to the end of the world. This would seem to agree with the words of Mark xiii. 24, who says, 'after these tribulations,' this shall follow, &c. But Christ tells us a few verses below that this generation shall not pass away until all be fulfilled, which cannot be reconciled with the above interpretation. He had previously spoken of the calamities which should precede the destruction of Jerusalem; he now speaks of that event itself in a highly figurative style. Such critics as maintain that the last judgment is here spoken of, think all the expressions are to be taken literally, and that an actual obscuration of the sun and moon, and destruction of the stars is spoken of. But the true reference undoubtedly is to the approaching destruction of Jerusalem. The ancient prophets made use of similar figures when they predicted calam-

ities, e. g. Isaiah xiii. 10. He is speaking of the destruction of Babylon, and says,

‘For the stars of heaven,
And the constellations thereof,
Shall not give their light,
The sun shall be darkened in his going forth,
And the moon shall not cause her light to shine.’

So Ezek. xxxii. 7, 8, Joel ii. 3, 4, and Isaiah xxxiv. 4. Thus it appears that Jesus only made use of the common language of prophets when speaking of calamities to come. Grotius thinks Josephus’s Jewish Wars, B. v. C. 13, and vi. C. 1, is a commentary upon this.

30. *And the sign of the son of man will appear*, i. e. men will see a proof of the power of the Messiah, and of the truth of his words. They will see the abolition of the Mosaic policy and state, which they expect the Messiah to change. They wished for signs of his power and authority, they will then behold them.

All the tribes of this land, i. e. of Judea. The words which follow are of course figurative. See Mark xvi. 27, where Christ uses similar expressions when speaking of the last day. The power and glory of the Messiah was displayed in the destruction of Jerusalem, by abolishing the Mosaic dispensation, and the spread of Christianity which was more rapid after that event.

31. *And he will send his angels, &c.* i. e. God will act by his providence, and protect all his constant and faithful worshippers. Some think this relates merely to Jewish Christians, others to all consistent Christians and good men, whom the Almighty would protect in those times of ‘sore distress.’ The Providence of the Almighty never slumbers nor sleeps, but continually watches over and protects all the children of righteousness, without neglecting even the unthankful and the unmerciful.

32. *Now learn a parable from this fig-tree.* The inquiring glances of the astonished disciples must have fallen upon Jesus with wonder, when he uttered the awful fate of

the nation. Their eyes must have asked, when will all these things come to pass? This question is answered by a parable. As all men know the approach of summer by the bud and blossom of the trees, so by these signs may you know the coming of the end of the Jewish state!

33. *It is nigh unto your doors.* Luke fills up the ellipsis with 'the kingdom of heaven.'

34. *This generation shall not pass away, &c.* The city was destroyed in A. D. 70, within less than 40 years after the prediction. Of course many were alive at that time who were contemporaries with Christ. John lived long after this event, and Lightfoot mentions many Rabbins who were alive when Christ spoke the words, and who survived the destruction of the city.

36. *But concerning the very day and hour, &c.* i. e. though these events will take place within a few years, yet the exact time of their accomplishment is known only to the Almighty.

37. *But as in the days of Noah, &c.* The calamity of the Deluge came upon men unprepared; so will these troubles fall unexpectedly upon them. Christ seems to have made use of similar language upon other occasions, e. g. Luke xii. 35, xvii. 34.

38. *Were eating and drinking.* This is mentioned to show their security, not to allude to the alleged sinfulness of Noah's contemporaries. They were engaged in the common affairs of life when the flood came upon them.

40. *One will be taken and the other left.* i. e. one will be taken captive by the enemy, and the other left to escape. The danger will be so great and unexpected that men will be surprised in their daily avocations, and but few will escape.

41. *Two women shall be grinding at a mill.* The ancient mills consisted of two stones, one placed upon the other. The lower one was stationary, the upper one was moved round upon it by the hand. When despatch is necessary, two women are employed at the same mill. Women still grind in the old manner in the East.

T42. *Watch therefore, &c.* i. e. be always on your guard. This precept is important whether it relate to the destruction of Jerusalem, or the end of the world.

43. Christ now illustrates the necessity of watchfulness at all times by a parable. If the master of the house had known when the thief would come, he would have watched and defended his house. So those whom he addressed were at all times to hold themselves in readiness. It is easy to guard against a calamity, or temptation, if it be known at what hour it will come; but when its time of coming is uncertain, we are at all times to watch and take heed.

The subject now appears to change from the destruction of Jerusalem to the day of Judgment. Both this parable and that which follows in the next chapter relate to that event. The sum of each is the same, viz. watch and remain firm, that whenever I return, whether soon or late, you may be ready. Then shall the good be rewarded, and the vicious punished.

51. *Will cut him asunder.* This may mean, will subject him to severe punishment, or, will separate him from his fellow servants. The word translated *cut asunder* has both senses; the truth intended to be conveyed, however, is the same in both cases.

THEO. PARKER.

MARTIN LUTHER'S GERMAN VERSION OF THE SCRIPTURES.

In January, 1521, the Emperor Charles V. at the instigation of Pope Leo. X. appointed a diet at Worms to inflict punishment upon Luther. Contrary to the advice of all his friends he repaired thither with the promise of safe conduct in April. He was there denounced as a pestilent heretic, and schismatic, allowed twenty one days to return, and all men were forbidden to listen to, defend, or maintain him. While he was returning home, his friend Frederic, Elector of Saxony, made use of a well-contrived stratagem for his safety. He employed some men concealed by masks, to seize Luther as he was passing through a forest in Thuringia, in the vicinity of Altenstein, and to carry him to the castle of Wurtemberg, on a mountain near Eisennach. This plan was doubly advantageous, as it created a suspicion of unfair means on the part of his antagonists arising from his disappearance.

Seckendorf, the historian, says, that he here passed for a country gentleman under the name of Yonker George. He had devoted himself during the previous summer to the study of Greek and Hebrew, in order to fit himself for translating the scriptures into German. Versions had been made at Nuremburg in 1477—83—94, and at Augsburg in 1518. These were very deficient and had been interdicted. Luther first published Matthew and Mark, then the Romans, and the remainder of the New Testament before September. Melancthon who assisted him, in a letter to the physician George Sturciad, May 5, 1522, asking his help in calculating the money mentioned in the New Testament,

says that the whole version was in the hands of the printer. In March 3, 1522, Luther tired of his concealment, went to Wittenburg with the express purpose of obtaining help in his version. Here a select number of learned men assembled with him every day to revise his work. They are said to have spent fourteen days upon one line, or even one word. Each had his part allotted to him. Luther collected the Latin versions and the Hebrew; Melancthon the original Greek; Cruciger the Chaldee, and others the Rabbinical writings. The Pentateuch went to press in December, when a second edition of the New Testament appeared. The Prophets were published in 1527, and the whole completed in 1530.

Luther, writing to Spalatinus, says—'I translated not only the gospel of John, but the whole New Testament, in my Patmos; but Melancthon and I have begun to revise the whole, and by the blessing of God it will prove a noble labor. We wish it to be distinguished by simplicity of style.' Luther's assistants were Melancthon, Caspar Cruciger, Justus Jonas, John Bugenhagen, or Pomeranus, and Matthew Aurogalus. George Rorarius, correcter of the press. Bugenhagen constantly kept at his house the anniversary of the completion of this version. It was called 'The Festival of the Translation of the Scriptures.'*

Geo. E. Ellis.

* See Cox's Life of Melancthon.

CONCLUDING REMARKS.

The present number will complete the publication of the Scriptural Interpreter. The former editor, the Rev. Mr Gannett, to whom it was to return at this time, is now absent from the country for the restoration of his health, while the peculiar circumstances of its present editors render its longer continuance under their management very inconvenient.

The work has suffered in all stages of its progress, from the want of regularity in its publication. Sufficient apologies have already been made by its original Editor, for its unsteady and interrupted progress while under his care. We have endeavored to avoid the fault, but some trifling circumstances have often interfered with our purposes.

There has always been a doubt among the friends of the work, upon the adaptation of its plan and contents to the wants of its readers. It was said that the work was neither hot nor cold. It was too much labored and too deep for popular use, and not sufficiently so for the aid of critical students. It would seem, however, that there is a class of readers who need the information which it contains, and who will be willing to overlook both the depths and the shallows of its scholarship, for the sake of a few little conveniences which it affords for easy reference. Those who know of the difficulties attendant upon scriptural exposition and illustration, how hard it is to show the merits of an argument by a mere statement of what the mind of a thorough

scholar only can weigh, and to express an unpopular opinion fortified by proof so cogent that all must at least acknowledge its claim to see the light,—will admit that our work has not been an easy one. We have ever endeavored to remember that we were engaged on the holy scriptures, which are always to be kept sacred from levity, and whose supposed imperfections should be treated with peculiar respect from their connection with truth, and their nearness to the hearts of men.

We have found our greatest difficulty to consist in deciding how far we might properly oppose popular opinions. Engaged as we have ourselves been, in the critical study of the scriptures by the best helps which modern advancement has supplied, we have found many of our own early preconceived opinions to be untenable. We have seen good reasons for questioning even some of the most common grounds of reverence and faith supposed to be demanded by the scriptures. Rightfully, as we think, supposing that the respect which is founded upon blind error is superstition, we did not hesitate to withdraw our own where we found it had been unworthily bestowed. But how far were we to treat others as we treated ourselves? Here was the question which oftentimes perplexed us, and which was answered by the lengthening out of an unseemly scrawl over a fairly written page, before it was committed to the press. Much strong meat we had ourselves digested under the manly guidance of our loved and respected teachers, but we knew that there were babes who could bear nothing stronger than milk. We trust however, that our own organs have been made more

strong and healthy, and better adapted to the hard fare which we are assured must sometimes furnish us with our repasts. Once indeed we received information from an unknown hand that the prescription contained in one of our articles was absolutely indigestible. It was said to contain no healthy nourishment, to be injurious to the vital functions, and worst of all, that it tended to strike a deadly blow at the seat of life. Ignorant of the abode of our victim, we could not send him an antidote, as we wished to do, and as we did not hear from him again, we hoped that he had recovered both from the shock and the fear.

We look upon it as a necessary evil attendant upon the progress of biblical science that many prejudices must meet with severe and most unwelcome attacks. Perhaps we should not call it an evil. Certainly it is far from being irremediable, or unredeemed. When we consider how the grounds and subjects of religious faith have changed their character even within the memory of many who are still alive, we cannot expect that we have now all of truth and nothing of error. Some of the fondest tenets of an ancient faith and the arguments by which they were sustained, are now cast aside. We look upon them as curious antiquities. Surely we need not be told that we have not carried truth to its topmost pinnacle on the temple. We know that as years are added to the present age of the world, there must be new manifestations of old truths, new costumes in which the religious belief of men shall be arrayed, and new superstructures built upon the same foundation over which we now worship. What will be the precise points in which the progressive de-

velopement of the religious nature will differ from its present position, it would be hard to define. We would not give a moment's hearing to many of those claims to new views which are now so rife amongst us merely on the ground that they are new. For we have found that all their novelty frequently applies only to those who trumpet them forth as their own attainments, when they have been living in literature for years. But that there must be changes and modifications of the popular belief in the future, the past and the present are sufficient witnesses.

It is enough for us to know that there is one foundation, and but one, on which men may build. Our own investigations have assured us that it is deeply laid in nature and in the human heart. Error as well as truth may be built upon it, for the superstructure is the work of man. Past generations have ever found enough to satisfy their religious wants, and to guide and support their hopes. Our wants are the same, our hopes cannot be brighter or holier than theirs. It is a soothing and an elevating thought that the same book which nourished the flame of piety in the ages of darkness—gives the guiding light to all mental progress—and throws a bright radiance onward into the future where it mingles its returning rays with its own eternal source.

Eds.

MISS MARTINEAU'S PRIZE ESSAYS.

Just published by OTIS, BROADERS & Co. 147 Washington street. Prize Essays—No. 1. The Essential Faith of the Universal Church. No. 2. The Faith as unfolded by many Prophets. No. 3. Providence as manifested through Israel. By Harriet Martineau. 12mo. 354 pp. \$54, full cloth, 75 cents.

ADVERTISEMENT.

In the year 1830 the Committee of the British and Foreign Unitarian Association offered a premium for three tracts, to be approved by them, the object of which should be the introduction and promotion of Christian Unitarianism among the Roman Catholics, the Jews, and the Mohammedans respectively. Each of the essays was to be sent to the Committee with the name of the writer in a sealed note, which would be opened only after the decision in favor of the successful candidate.

Miss Martineau obtained the three prizes. The celebrity which she has acquired in this country by those of her works which have been reprinted here has induced the belief that these Essays would be read with interest, although if they had come from an unknown author the nature of the subjects might prevent their general circulation. The ability, the tact, and the fine spirit which they display must increase the admiration of Miss Martineau's talents which already prevails among us. For grasp and vigor of thought, for a rich and felicitous style of expression, and for general power of argument, without the slightest mixture of asperity or unfairness, they will bear comparison with almost any writings of the same class. The author has judiciously adopted a different method of treating each subject, and may therefore expect that opinions will be various about the comparative merits of the three Essays, according to the intellectual habits or tastes of readers. But no one can fail to pronounce them all remarkable productions. E. S. G.

UNITARIAN BOOKS—AT A REDUCED PRICE.

Sermons, accompanied by suitable prayers, designed to be used by families. By Rev. J. R. Beard, 87 1-2 cents a vol.—Retail price \$2.

Christ and Christianity—sermons by W J Fox, 2 vol 12mo. \$1—retail price \$2.

Christian Morality, sermons by W J Fox, 1 vol 12mo.—50 cents—retail price \$1.

Whitman's Village Sermons, 1 vol 12mo.—42 cents—retail price 75 cents.

Sermons on the doctrines and precepts of the gospel, by J. Farr, 1 vol 18mo.—25 cents—retail price 50 cents.

Plain Letters on important subjects, by J Farr, 25 cents—retail price 50 cents.

Whitman's Letters to a Universalist, 1 vol 12mo 60 cts—retail price \$1.

SUNDAY SCHOOL BOOKS.

About one thousand volumes of Juvenile works, adapted to Sunday school Libraries, which will be sold at 50 per cent discount. School teachers about replenishing their Libraries, would do well to call.

A few complete sets of the Scriptural Interpreter can be furnished at 62 1-2 cents per vol, in No.—Persons wishing for sets or back volumes to complete their sets, can be supplied.

E. R. BROADERS, 147 Washington st.

LIABILITIES OF THOSE WHO TAKE PERIODICALS.

The laws declare that any person to whom a periodical is sent is responsible for payment, if he receives the paper or makes use of it, if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office, or person with whom the paper is left, or to notify the publisher that he does not wish for it.

If papers are left in a post office, store, tavern, or other places of deposit, and are not taken by the person to whom they are sent, the postmaster, store or tavern-keeper, &c., is responsible for the payment, until he returns the paper, or gives notice to the publisher that they are lying dead in the office.

Post Office Regulations.—Extract from the 'instructions to postmasters,' p. 50, sec. 118:—'In every instance in which papers that come to your office are not taken out by the person to whom they are sent, you will give immediate notice of it to the publisher, adding the reason, if known, why the papers are not taken out.'

